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Syria.

REPORT OF THE STATION AT BEIRÛT.

Causes of Gratitude—Sidon—Bhamdûn.

THE communication from which the following extracts have been taken, contains a review of the operations of our brethren at Beirût during the year 1846. In their introductory remarks they say:

We are humbled by the recollection of our imperfect walk, our unfaithful service, and our evil hearts of unbelief; but we bless the Lord, our keeper, that he has preserved us and our families throughout the year, and has graciously restored strength where he has afflicted with weakness and disease. We bless the Lord that the sound of murderous strife and the noise of war have not been heard in our borders; so that we have been enabled to go through our field unmolested and without fear; while relief from apprehension, and greater quiet of the passions, have left the people of the land more ready to listen to the teachings of the gospel of peace. We bless the Holy Ghost, the Sanctifier, that his gracious influences have not been withheld from us utterly; but that he has moved upon the hearts of some members of our families, and, as we trust, has made them new creatures in Christ Jesus; and that he has disposed others in our congrega-

tions to a more serious attention to his holy word.

After alluding very briefly to the operations of the press during the year, the report proceeds to speak of the different out-stations, commencing with Sidon.

Doct. De Forest and B. B. made a visit to Sidon in March, remaining in that town about a week. Their intercourse with the people was limited, and they had but few opportunities of serious conversation, and no opportunity to preach to a congregation. Early in the summer Sidon was visited by T. H. and E. F. who remained there a week. They found but few who were interested in their conversations; and a fear of persecution, and a want of love for the truth, held the people aloof from them. Late in the autumn they went again and remained ten days. They returned much delighted with this last visit, having found an open door. Many people called to converse with them, and numbers assembled in the evening and on the Sabbath to hear them proclaim the truth as it is in Jesus. They found several persons who were much enlightened as to the errors of their churches.

Passing from Sidon to Bhamdûn, our brethren remark that Doct. De Forest has lived at the latter village since April, 1846, for the improvement of his health; and that Mr. Hurter was

here with his family from June to October. The report then proceeds as follows:

During all this time a course of familiar expositions of the Scriptures has been sustained, accompanied by prayer every evening of the week and on the afternoon of the Sabbath. The attendance of natives on these occasions has varied from five to fifty persons of both sexes; but has commonly been about ten or fifteen, some of whom have manifested a serious interest in the truths which have been explained. A school for girls has been taught in the house of the missionary by the two female pupils residing with him, under the supervision of Mrs. De Forest. It has been limited to eleven scholars, of whom all but two have learned to read. They are assembled every Sabbath noon to receive from their teachers instruction in the sacred Scriptures, and in Watts' and the Assembly's catechisms, after which they have attended the public exposition of the truth of God. A school for boys has also been taught by an inhabitant of the village. It is limited to fifteen boys, and its teacher is a serious-minded man, apparently quite orthodox in his creed. This out-station, though limited in its sphere, has been exceedingly interesting as a field of labor; especially of late, from the greater solemnity of the little company of hearers, and, as is hoped, the presence of the Holy Spirit.

The next out-station to which reference is made in the report, is Tripoli. The amount of missionary labor at this place has been less than was contemplated at the beginning of the year. The blind teacher, Abu Yusif, has kept his school as heretofore, and also acted as book distributor. But the state of things at Tripoli will appear more fully from the letter of the mission, dated March 6, which will be found in the present number of the Herald.

Aleppo—Schools—Preaching.

Respecting Aleppo, the only remaining out-station under the care of our brethren at Beirut, some additional information is given.

Bedros, who was left there as book distributor and missionary assistant, has been afflicted with a severe and tedious illness. Since his recovery he has been called to pass through a violent storm of opposition, which originated at Aintab, and extended to Aleppo. The particulars of this persecution against the Protestant Armenians of Aintab we have not been able as yet to learn with sufficient

accuracy to report. From the information received, however, we think much of its violence is to be traced to the imprudent, if not unworthy, conduct of an Armenian vartabed, who has gone among them on his own responsibility, and with whom we have no connection whatever. This is a circumstance deeply to be regretted; and we feel much solicitude lest serious injury to the cause may result from it. The visit of Mr. Van Lennep at this juncture is eminently seasonable and opportune. These people are exposed to peculiar trials, for they are a flock without a shepherd. Their appeals for some one to guide them and preach to them the gospel are incessant and affecting.

Three schools are sustained in Beirut for boys and girls; while a fourth is for girls exclusively. There is still another school in a neighboring village, the inhabitants of which are Maronites and Greek Catholics. The number of pupils enrolled in these five schools is one hundred and eighty-eight, sixty of whom are girls. Religious instruction, regular and systematic, is imparted in them all.

The remaining topic, embraced in this report, is "public preaching." During a part of the year more than usual seriousness has pervaded both the Arabic and the English services; and it is hoped that some have received the truth in the love of it. The number who have attended the Arabic service, has varied from forty to seventy, some of whom belong to the most respectable families in Beirut. This is regarded as a new and encouraging circumstance.

We have daily evidence that evangelical principles are spreading among the more intelligent class of young men, to an extent altogether unprecedented in our mission. Not only do most of those who attend our preaching, openly avow their evangelical sentiments in the face of violent opposition; but many others, and of all the various denominations, make no efforts to conceal their rejection of the errors of their churches. More than fifty young men of a single church have refused, it is said, to confess for more than a year; and this is regarded by them as a final renunciation of its authority. This is exciting a great ferment in the city, and the most vigorous efforts are made to crush these young men, and hinder the farther spread of their opinions. We feel much solicitude about the result in many cases. If the advocates of error succeed, the effect will be, in not a few instances, to drive these young people into utter infidelity. It

has already produced this sad result in several instances. Nor are the advocates of error ignorant of the fatal effects of their violent measures. Some of the very best among them have openly declared, that they prefer that their children should become atheists, or turn Moslems, rather than embrace evangelical sentiments. To such an incredible height has this mad zeal been carried, that one of the mildest of men and fondest of fathers has declared to his only son and only child, that he solemnly wished him dead, or that he would go to some foreign country, so that he might never see his face again. And this young man is one of the most affectionate of sons; but he is also a Protestant!

REPORT OF THE STATION AT 'ABEIH.

Schools—Preaching—Conversions.

Our brethren at 'Abeih, in reviewing their operations during 1846, first allude to the schools which have been taught under their direction. Five of these, in as many villages, have been sustained nearly all the year, while in three others instruction has been imparted during a portion of the time. The average number of pupils in the eight schools was two hundred and forty-seven; and the average attendance in the five, for the last six months of 1846, was one hundred and thirty-three. More than one half the scholars were Druzes, and about one fourth were girls. It has been the aim of the missionaries to exert a decidedly religious influence both upon the teachers and the pupils. "On the last day of each month," says the report, "the teachers meet at the house of the missionary having charge of the schools, and receive their monthly wages. A season is then spent in religious exercises with them, in reminding them of their obligations as teachers, endeavoring to press the claims of the gospel upon their own hearts and consciences; and the interview is closed with prayer. Several of the teachers are serious-minded men, and attentive to the Scriptures; but none of them give satisfactory evidence of piety."

A girls' school at 'Abeih, taught by the two oldest girls in Mr. Whiting's family, appears to be an interesting branch of the missionary work at this station. It was first opened in August, 1846. The number of pupils during the warm weather was about twelve; but it has since increased to more than twenty. The scholars belong to all the religious sects,—Druzes, Maronites, Greeks, and Greek Catholics,—but there is nevertheless the greatest freedom in giving them

instruction from the New Testament and from the Assembly's Catechism and Watts' Catechism.

A preaching service in Arabic has been held without interruption, twice every Sabbath, during the whole year. Our congregations have ranged from ten to sixty or seventy. The average attendance has been about thirty adults and twenty children.

Besides the preaching at 'Abeih, meetings for preaching were held, during the spring and summer, at our school houses in four of the neighboring villages. At all of these places, except one, Sabbath schools were collected, consisting of as many of the children of the day schools as could be induced to attend. At one place nearly all the day scholars are ordinarily present on the Sabbath, together with some of their parents, or other friends and neighbors. In the others there were usually only a small number of the children, and a few adult neighbors, to constitute the congregation; though occasionally the rooms were well filled, as many as sixty adults being present, besides children. These meetings have been conducted partly by ourselves, and partly by our native brethren. We have sometimes required the assistance of the native helpers from Beirût, in carrying on this interesting branch of our work. At the present time the meetings in two of the villages alluded to are suspended. In the other two places they are kept up; and the only reason why they are not kept up in all, is the want of preachers.

A Sunday school is regularly sustained at 'Abeih, the male department of which is taught by one of the native brethren, assisted by the teacher of the day school in the village, and the female department by two of the girls in Mr. Whiting's family. The school is held in the chapel before the afternoon service; which service consists of an exposition of the lesson for the day, either by one of ourselves, or by the native brother who superintends the school.

There has also been a daily evening service at Mr. Whiting's study, during the year, for the benefit of those who were disposed to attend. During a part of the year one of the native assistants has held a similar service at his house in a different part of the village. The number present at each place has varied from three to eighteen, the average attendance having been probably nine or ten. Much scriptural instruction has been given at these meetings. Conversational preaching has also engaged the attention

of the missionaries. The conclusion of the report is as follows:

We cannot doubt that the Holy Spirit, with his reviving, renewing influences, has been among us, at times at least, in the course of the year. And we humbly hope that a few precious souls in our own families have been born again. A few others have been more or less awakened. At times also there has seemed to be more than ordinary seriousness in our congregations. Individuals have sometimes, in private conversation, appeared to be seriously impressed by the truth. Still we are obliged to say, (and we say it with humiliation and sorrow before God,) that we have no decided, clear conversions, out of our own families, to record in this annual report. The indications just mentioned we cannot but regard as gracious tokens of the Lord's favor; the more so because they are things which for years our eyes have not seen in this country. We trust they have excited our gratitude, as they certainly have encouraged our prayers and our hopes. Perhaps at no former period have we felt more desirous to consecrate ourselves anew to our work; or a deeper conviction that it is a work to which the Lord has called us; or a stronger hope that in this work he will own and bless us.

LETTER FROM MR. WHITING, FEBRUARY 11, 1847.

Prospect at Hasbeiya.

SUCH is the interest felt by the friends of missions in the little band of Protestants at Hasbeiya, that the following communication from Mr. Whiting cannot fail of receiving an attentive perusal. The truth as it is in Jesus is unquestionably gaining ground in that part of Syria; and we may confidently look forward to its ultimate triumph.

Last week, while I was spending a few days at Beirût, two of our friends from Hasbeiya made us a visit. They came in a private, careful manner, lest they should be recognized by some hostile persons, and reported at Hasbeiya as having been with the Americans again. It seems that all the little band of Protestants are closely watched; and if they absent themselves from the church on the Sabbath, inquiry is made, and they are reported to the Emir. To avoid this, they have many times made occasions of

business to some neighboring village, towards the end of the week, so as to be absent from Hasbeiya on the Sabbath.

Both of these men, (who are in fact the leading persons in that little community,) appear as deeply interested in the things of the gospel as ever; and they say that the same is true of all the rest. They continue to meet together by night in a secret manner, for the purpose of reading the word of God, and joining in social prayer. They feel much the need of some one to lead and instruct them. The most competent man that they had among them, was the school master; but he was ordered away by the Governor last summer, as you have been informed, and is now a member of our seminary at 'Abeih.

It appears that the few who have been known for the past year or two, as declared Protestants, have hitherto been required merely to be present at the church service. The worshipping of the pictures, invocation of the saints, and other things of that nature, are not insisted on. In fact it would seem that those idolatrous ceremonies are not much observed by any, except by a few of the more bigoted adherents of the church. The majority appear to have become disgusted with them.

Efforts have of late been made by the Greek clergy to induce our Protestant friends to go to confession, which after all is the decisive conforming rite. But no one of them has yet done this; and all, both men and women, are resolved not to do it. Whether force will be used to bring them to confession, or whether the matter will be suffered to drop, we do not know; probably the latter. The Greek party seem to have lost all hope of making them good Greeks again; and their great concern now is to prevent the mischief from spreading. They would like, above all things, to have every Protestant leave the place, and be seen there no more. But this, of course, our friends have no idea of doing. They are resolved to hold on, in the hope that the providence of God will in some way interfere and secure to them liberty of conscience; and that the word of God will one day have free course in Hasbeiya.

Meanwhile the leaven of truth seems to be gradually diffusing itself in the community, in spite of all the efforts that are made to expel it. Several individuals, who have not openly separated from the Greek Church, but are very much enlightened, are in the habit

of boldly defending evangelical views, and exposing the prevalent superstitions in all companies. "And thus," say our friends, "they are actually doing more for the cause of truth than any of you could do in Hasbeiya at present." Such men, no doubt, may do much to break down the barriers of superstition and error; but that is a different thing from inculcating the saving truths of the gospel. This last is, after all, the thing that is wanted there, as well as everywhere else. Our friends and patrons, therefore, should not cease to pray that the way may again be speedily opened for the preaching of the gospel of salvation in Hasbeiya.

APPEAL FOR MISSIONARIES.

THE history of the mission to Syria has been singularly checkered and eventful. Many of our most valuable laborers have been cut down by disease; the political convulsions and changes in some parts of the field have been frequent and perplexing; while few have received the doctrines of the gospel in their saving efficacy and power.

And yet it is no new thing for God to withhold his blessing, through a long series of years, even where he has a purpose to grant signal displays of his favor. The history of missions will furnish many illustrations of this truth. We might hope, therefore, that in due time an abundant harvest would be gathered in Syria, were we guided only by the analogies applicable to this particular case.

But there are some indications of progress in this part of the world which are very encouraging. The whole of Syria is becoming more and more prepared for the good seed of the Word; the missionaries are becoming more and more known and respected; and the Spirit of God is rousing many, in places remote from each other, to an earnest searching for the things which make for their everlasting peace. Indeed there is some reason to believe that the missionary work in that country has advanced farther than most persons in the United States imagine. It is at least doubtful whether our brethren have communicated all which has encouraged and cheered their own hearts of late; and whether we are not to ascend still higher, therefore, to reach the point of observation to which they have already attained.

The following appeal for new laborers, though written with deep feeling and great earnestness, much commend itself to all who have kept themselves in any measure acquainted with the recent history of the mission. The circumstances in which our brethren are placed, and the facts which come to their knowledge from time to time, give them a right to be heard. May those who

are more particularly interested in the appeal, listen to it with that spirit which says, "Lord, what wilt thou have me to do?"

The Question stated.

When Ezekiel was called to prophesy upon the slain, the Spirit of the Lord carried him out and set him down in the midst of the valley which was full of bones; and made him pass by them round about, and behold that they were very many and very dry. This was done that the eye might affect the heart, and the heart fire the lips of the prophet with the words of his prophecy. Now what Ezekiel did in vision, the church has been doing by her messengers. More than twenty years ago your first missionary landed on these shores, took a hasty glance at the great valley, then sank into his eternal rest. His companion was carried round about the field, surveyed the slain, made his report, and had scarcely begun to prophesy, when he was called to his crown above. Others, from time to time, arrived to sustain the work and maintain the prophecy. They have explored the land; they have mastered the language; they have distributed the word of God; they have written and published tracts and good books; they have taught the young; they have expounded the word of God in the family, the social circle, the prayer meeting, in the school room and in the church; and they have gone from house to house, and from village to village, and have travelled from province to province, preaching the gospel to the dying and the dead. Thus have we endeavored to prophesy upon these slain that they may live. And God has raised up pious, efficient native laborers, who have taken up the same work, and have carried the gospel when and where we could not.

Now what has been the result? Very much like that which followed the first prophesying of Ezekiel. We have cried, "O ye dry bones, hear the word of the Lord," and many have heard. God has opened the deaf ear of these slain. There has been a noise among them; and it grows louder and louder every year; and it is heard from one end of the valley to the other. And behold a shaking, as the shaking of Lebanon; and the bones are coming together, bone to his bone. And as we behold, lo, the sinews and the flesh are coming up upon them, and the skin is covering them above.

Let no one say that all this is a work of naught. It was not on the first prophesying of Ezekiel that the breath of life entered the slain; yet was the first as necessary as the second. So it is with us. But the word must not fail. The command now is, "Prophecy unto the breath, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain that they may live." And the first faint breezes begin to blow, and there is life. But the multitude is very vast in which there is yet no breath. And now, O church of the living God, if we fall before the full, strong, vivifying gales of the Spirit come, we charge you, in the name of the Lord, that you continue the prophecy until life enter into them, and there stand up upon their feet an exceeding great army! When this blessed consummation shall have been achieved, you may cease, and not till then. Behold the measure of your work! To remind you of it, to urge its claims, and to show how it is to be continued and completed, are the main objects in view in our present appeal. Do not close the ear against it. We sometimes fear lest so many years have been expended in causing you to pass round about this field, and so many more have rolled away while you could hear nothing but the confused noise of dry bones, or the rude shaking of civil convulsions, that you will lend but a reluctant attention to our plea. But we must even try. And may God speed the word to the conscience and the warm heart of his people!

Peril of the Mission, if not reinforced.

After a passing allusion to the momentous inquiry of Paul, "How can they hear without a preacher?" our brethren proceed with their appeal by saying to us, "You cannot continue this work, unless you send forth your sons and your daughters to prophesy." In presenting this point they use the following language:

Bear with our earnestness. A mighty urgency constrains us. We are your messengers. You have sent us, few, feeble, and all unworthy as we are. We have toiled on in the field. One and another have fallen by the way, and others are failing. And you must be told that the voice of your messengers will soon cease to be heard in this land, unless you speedily, and in earnest, labor to fill up the places of those who continue not by reason of death. We are

on the ground. The necessity is before our eyes. It presses upon us daily with fresh importunity. And we shall fail, cruelly, criminally fail in our duty, if we keep silence. What would you say, should we consent to live on here, and labor, no matter how faithfully, until we might drop one by one at our posts, and the work itself die out with the fall of those to whom you have committed it? Could we excuse ourselves to you and to your Lord? Should we be clear of the blood of these slain? Certainly not.

And this certainty compels us to speak. We tell you, with all earnestness, that there is danger, great danger, that the work may languish almost to lifelessness, even at the two posts which you now occupy in this field, before your new chosen messengers can be found, furnished, cross the great ocean, and pass through the arduous primary process, indispensable to fit them to prophesy upon the slain. Yes, we must make you understand, with unmistakeable explicitness, that unless you hasten the work, and quicken the flight of those who have the everlasting gospel to preach, the voice may cease to sound, even in the valleys and over the goodly hills of Lebanon! Your infant seminary for training native preachers may droop or disband. Your congregations on the mountains and on the plain may be left without any one to break to them the bread of life; and your press may cease to drop those leaves which are for the healing of the nations. All this *may*, yes, *must* occur, by a necessity as certain and inexorable as the decree that commands all back to dust, unless you hasten to renew the vitality of our mission, by throwing into it the young life of a new generation of laborers.

Claims of Hermon and Aleppo.

But it is not the design of our brethren to dwell at length upon the necessity of reinforcing the mission to preserve it from extinction; but, rather to spread before us the claims of other fields, hitherto unoccupied by permanent laborers. They say to us, therefore, "You must now come with us, as we pass round about other parts of the great valley of the slain."

You have heard of Hermon and of Hasbeiya, and of the mighty shaking in that valley. Never, since the commencement of this work, has the condition of the persecuted and oppressed Protestants there called more loudly for the

sympathies, the fervent prayers, and the wise and earnest efforts of their friends, than at the present time. They are greatly tried. The enemy, wielding the sword of Mohammed seems resolved to urge persecution to the point of utter extermination. We believe he will be signally defeated by the right arm and the mighty power of the Lord. Our hope is that the day of their deliverance draws near. We see light ahead, so far as liberty to worship God in peace is concerned. But on one point our minds are troubled. We have not strength in the mission to supply the wants of this people. There ought to be at least one new man on the ground now, preparing to labor in Hermon. But we have no such person.

Our attention is next turned to "the extreme north of the land," respecting which we have received cheering intelligence within the last few months.

Recently a large and interesting movement towards evangelical religion has occurred among the Armenians in 'Aintab, Killis, Aleppo, and several other towns in that region. They look to this mission for their guides and teachers. This movement has resulted, as far as appears, chiefly from the labors of a pious Armenian vartabed, whom we sent thither with the word of God and other religious books. In answer to the repeated and earnest request of these Armenians, one of our own number visited Aleppo during the past summer; and on his return the mission passed a resolution, requesting the Prudential Committee to establish a station in that city, as soon as practicable. The Committee have passed the resolution; but where are the men? Not now in Syria, certainly. They must be found and sent out from America, or the resolution of the Committee will lie a dead letter on their records; and until your action gives vitality to this resolve, it must continue to lie dead; and, by a necessary sequence, the slain in this section of the great valley must remain scattered abroad, with none to prophesy upon them. We ask for men, for three men for this work. One is required at the outset for the Armenians; and if, in the progress of the work, it shall be found necessary to establish a station in the city of 'Aintab wholly for the Armenians, as is not at all unlikely, there should be two for this people alone.

There ought also to be two efficient

men devoted to the Arabic portion of the field. Aleppo itself is large, and contains the greatest number of native Christians to be found in any one place in Syria. They are the representatives of all the decayed churches of the East; and they are accessible to the gospel. This city also is a grand centre, the main radiating point, in northern Syria. From it the light of God's word is to go forth to the Mediterranean westward, to Armenia northward, to Mesopotamia and the valley of the Euphrates eastward, and to the land of Hamath southward. We must refer, for the full exhibition of these facts, to letters and reports, which have been at various times sent home by different members of the mission. No one, we venture to believe, who will carefully consider this subject, will regard our request for three men to occupy this large field as extravagant or unreasonable. Can they be obtained? Will they be sent? The plea is urgent. Hundreds of persons in these places have heard the word of the Lord. There has been a noise and a shaking, and bone has come to his bone; and they have taken upon them the external form of Protestantism, and the pattern of a visible evangelical Christianity has covered them above; but in most of them, we fear, there is not the breath of life. Hasten, therefore, your messengers that they may prophesy unto the wind: "Thus saith the Lord, come from the four winds, O breath, and breathe upon these slain that they may live."

Tripoli—The Nusairiyeh—Suweidiyeh.

Another place which may be occupied as a station, is Tripoli. The reader will remember some remarks upon this point in the April Herald. The views of the mission are expressed in the following extract:

For years we have had a pious teacher and book distributor at Tripoli, good old blind Abu Yusif; who, with his son to guide him, and a donkey to carry the word of God, has passed round from village to village on the lower slopes of Lebanon, distributing the bread of life to all who would receive it, and conversing with the people about the great matters of eternal salvation. He has also visited the large and populous district of Akkâr, on the north of Tripoli, where dwells a numerous, mingled population of Nusairiyeh, Metâwileh, and Greek Christians, all about equally igno-

rant and equally heathenish. A station at Tripoli would not only have the large population of the city and vicinity to labor for, but would operate directly upon the whole northern part of Lebanon; and in one of its cool and healthy districts, called Dunnīyeh, its members would find a safe and invigorating summer retreat, whenever compelled to seek it. There, under the protection of its moslem rulers, they could prosecute their labors amongst the Maronite and other Christian villages; and thus greatly extend the bounds of their acquaintance and the sphere of their influence.

We urge the claims of this important post at this time, because we know that many minds there have moved far towards evangelical opinions. One of these, an influential and promising merchant, has quite recently urged the immediate occupation of this city. He has strengthened his plea, moreover, by the affecting consideration, that many of the young men there have become so far enlightened in regard to the errors of their church, as to reject them with scorn and indignation; but, having no guide, none to lead them to the truth, they are passing rapidly over to general skepticism; and he is apprehensive that they will ere long fall into utter infidelity. He regards this as the most favorable opportunity to labor for their benefit, a critical turning point in the lives of these young men. The change which has come over them, is to him very surprising. Where the power of the hierarchy was altogether paramount a short time ago, it has now fallen very low. The priests are neither loved, nor respected, nor greatly feared. Such an opening as this for preaching the gospel should not be neglected. There ought to be two missionaries stationed at Tripoli. We ask that they may be sent, and sent speedily. Who can foresee the sad effects of a long and discouraging delay? There is much reason to fear that long before a mission can be commenced there, these fair blossoms of promise will be blown away by the fierce storms of persecution; and no golden harvest gladden the heart of the reaper in the vineyard of the Lord.

The April Herald contained some account of the Nusairiyeh, prepared by Mr. Thomson. The mission now urge the claims of this people, distinctly and earnestly, upon the American churches.

Beginning at about a day's ride north of Tripoli, and extending quite round

the head of the Mediterranean to Tarsus and the great plain of Adona, there reside that very peculiar, most degraded, and most needy people, the Nusairiyeh. According to the best information which we can collect, they are more than twice as numerous as the Druzes. They live in villages, of which there are several thousand, large and small. In some districts they compose the entire population; in others they are mingled with other sects, like the Druzes in Lebanon. They have no places of public worship, no priesthood, and no known authorized forms of prayer. An outcast, degraded, oppressed people, without books, schools or guides of any kind, they offer a large field, and present strong claims upon Christian benevolence. Some of us have travelled among them extensively, and have been kindly received. And where they have been well treated, as at Suweidiyeh by the Messrs. Barkers, they bear a fair character in comparison with their neighbors. When conversed with on the subject, they professed a willingness to receive missionaries and to send their children to school; and those who are best acquainted with them, both at Ladakiyeh and at Suweidiyeh, believe that they would prove to be quite accessible to missionaries, who should reside among them long enough to convince them that they were their sincere friends, and had come, not to rob, oppress and abuse them, but to befriend them and do them good. This, we suppose, would be the case; and their ignorance and wretchedness, their utter destitution of religion, their isolation from all the rest of the world, and the largeness of their community, render them an important and interesting portion of our field. This is not the place to enter upon a description of their character, habits and history. We must refer you for this to our previous communications, and to other sources of information. Our object now is to bring them before you merely in a missionary point of view. Here are some two hundred thousand, or more, of these miserable, outcast heathen, without God and having no hope. They speak Arabic, the language of our mission. They are on our borders, accessible from many points. They are perishing like the beasts of the field, with no one to think of or care for their souls. Will not the American church take thought for them, and send some of her sons and her daughters to preach to them the blessed gospel, and gather them into the fold of Jesus?

Our brethren propose the occupancy of Lada-kiyeh by two missionaries, with special reference to this people. The truth, however, has many friends and advocates among the Greeks and other Christians of that city and its vicinity, for whom something might be effected. A brief reference to another point of interest closes this part of the appeal.

Suweidiyeh is the ancient Seleucia, the port of Antioch, from whence Paul sailed to Cyprus on his first *foreign* mission. The majority of the inhabitants are Nusairiyeh; and the Messrs. Barkers, who have many of them as tenants on their estate at this place, assure us that they would at once place their children under our instruction, if we should establish a mission among them. Recently Doct. Holt Yates, a pious English gentleman of fortune, has purchased property and settled with his family at Suweidiyeh. He has written to us, urging the commencement of schools there and at Antioch, and he regards the present time as eminently favorable. Antioch, where men were "first called Christians," is about four hours' ride from Suweidiyeh, and one third of the inhabitants of this city are Nusairiyeh. The surrounding mountains are also crowded with this people. At Suweidiyeh perhaps the missionary would gain access to them more readily, and under more favorable circumstances, than at Ladakiyeh, though the latter city is no doubt the grand central point for this community. An additional attraction about Suweidiyeh is the healthiness of the place, and the delightful summer residence at Btias, an Armenian village on Mt. Rhossius, only a short morning's ride from the plain. Here the missionary would enjoy a healthy retreat, whenever needed, and a field of labor among an interesting people.

Thus, it will be seen, our brethren have pointed us to stations which should be occupied, as soon as practicable, by eight missionaries, all of whom must be sent from this country. The Prudential Committee have appointed three, who are expected to go forth during the present year. But where are the other five? The answer of the mission is, "We have no tidings of them;" and this, too, is the answer of the Committee. In these circumstances, the mission make their appeal to young men in our theological seminaries. For the purpose of exciting an interest in the general field committed to their care, and removing any unfavorable impression that may exist in respect to it, they discuss several topics bearing upon these points.

The Arabs are accessible.

The Arab people are eminently sociable. They are every where disposed to visit the missionary, and to welcome him to their houses in return. They are also intelligent, inquisitive, and easily interested in such subjects of inquiry as they have become at all acquainted with. And as most of them know more about religion than about any other topic of conversation, it is not difficult to introduce this on all proper occasions. There is, throughout the country, therefore, a great mass of accessible mind. The missionary can begin his labors as soon as he knows how to utter a single sentiment in the language of the people. And as long as he lives among them, he may find daily opportunities to speak directly to perishing sinners about the great things of salvation. Nor need there be any other limitation to the amount of this constant, direct, personal effort, but what is found in the health, strength, abilities and heart of the missionary.

But besides these efforts with and for individuals, we have a variety of ways and opportunities to preach the gospel to them collectively. The missionary, long before he is able to preach publicly, finds in his domestic circle and among his immediate friends an opportunity to begin to expound the word of God. We encounter very little difficulty in gathering around the family altar, every evening, a company to whom we may preach the truth, and for whose salvation we may labor regularly and daily. Nor is this facility of access confined to any particular class of people. Druzes, Maronites, Greeks, Greek Catholics, Syrians, Armenians eagerly attend; and their ecclesiastical rulers, however bitterly they may be opposed, are unable to force them to desist. In this respect our mission enjoys an advantage altogether peculiar in Turkey; and, if we are not misinformed, our facilities for easy, unrestricted intercourse with the people are much greater than in most of these eastern missions.

Again, the open, accessible character of this people is shown by the fact, that they willingly give up their children, both boys and girls, for us to educate. We have more applications for schools than we can possibly meet. Nor do the number of applications diminish in consequence of the most decided efforts, on our part, to make them thoroughly evangelical, Christian schools. The only books used are the word of God and our own religious publications. The super-

intendents are our best native laborers. They visit and examine the schools constantly, expounding the Scriptures, and praying with the pupils; and so far as our abilities permit, we have Sabbath schools and public religious worship at each school-house on the Lord's day. For this department of labor we have a most extensive and inviting field in Lebanon. In the village schools on this goodly mountain and throughout the country, the young missionary will make his first essays at the formal preaching of the gospel in this foreign tongue.

But it has also proved comparatively easy, at all the stations which have heretofore been established in Syria and Palestine, to gather regular congregations, larger or smaller according to circumstances, for the stated, public worship of God. This has been done at Beirût, at Jerusalem, at 'Abeih, and several other villages in Lebanon, and at Has-beiya. And we doubt not that the same may be effected at Aleppo, Tripoli, Lada-kiyeh, Suweidiyeh, or any other place at which we should think it proper to commence a station. Nor need the missionary fear that he will be permanently shut out from intercourse with this people by the excommunications and anathemas of opposing hierarchies. Their power has greatly diminished, and is rapidly declining. Multitudes who trembled at an ecclesiastical anathema a few years ago, now treat it with indifference, or cast it off with scorn.

Ecclesiastical Opposition, and Political Changes.

The mission do not anticipate any protracted interruption of their labors from ecclesiastical opposition. While such opposition is to be expected, and while it may occasion embarrassment for a time, every new struggle will weaken the enemies of the truth, strengthen its friends. "These rude encounters," they say, "are among the most striking indications of progress. These convulsive shakings are the necessary antecedents of the peaceful and permanent establishment of those things which cannot be overthrown."

Nor do we rightly interpret the significance of those political revolutions and civil commotions which have recently distracted the country, and particularly Lebanon, if we allow them to impair our confidence in the goodness of Syria as a theatre for missionary labor. These disturbances have been in general but partial in extent. The whole of Pales-

tine, and all northern Syria, have remained comparatively quiet. And if we had had stations at Damascus, Tripoli, Lada-kiyeh, Suweidiyeh and Aleppo, they would not have been materially affected. Nor are there any known elements of discord now at work, that threaten the permanence and stability of any operations which may be commenced at these places. And we believe, moreover, that there is a very injurious misapprehension, extensively prevailing, as to the actual effect of these convulsions upon our operations even in Lebanon, where they have been most frequent and most radical. Some of these convulsions were so wild and destructive in their immediate manifestations, as for the moment to appal all hearts, and impart a certain panic to every beholder; but we who were on the ground, and carefully watched the workings of divine wisdom in readjusting the scattered fragments of disorganized society, and erecting out of that shapeless social chaos which war had produced a new order of things, were quickly led to indulge far different and more cheering anticipations. By a series of providential interpositions, most marked and most remarkable, we were not only enabled to maintain our position; but these very commotions were overruled to extend our acquaintance and increase our influence. It is matter of devout gratitude that we have been brought through these fearful scenes, with characters as Christian men and Christian ministers not merely unimpaired, but greatly strengthened and confirmed. Unequivocal deeds have given the lie, in the face of this whole community, to innumerable slanders which have been circulated against us for twenty years, without rebuke and without shame, by the clerical dignitaries of some of these oriental churches. And those very men who had so often excommunicated and anathematized us in all their churches, felt constrained to make a sort of acknowledgment of their injustice, and actually issued an order to their flocks to regard us as friends and treat us kindly. This has had no little influence in weakening the confidence of the people in their ecclesiastical rulers.

Another circumstance tended greatly to the same result. These wicked and disastrous wars were notoriously fomented by the priesthood; and a principal design, not to be mistaken or concealed, was a selfish desire on their part to stifle all inquiry in regard to truth, to shut out of Lebanon the Bible and the missionary,

and to crush forever all evangelical tendency amongst the people, and thus to establish their own tyrannical authority, unquestioned and unquestionable. But this conspiracy against liberty and light and the gospel met with a most singular defeat. The power of the papal hierarchies was broken by the overthrow of that political party upon which their hopes of success were built. Their enemies triumphed; and, by the establishment of a Druze Kaiyim-ma-kam over the southern half of Lebanon, greater liberty for missionary labor has been secured than was ever before enjoyed in Syria. The Maronite people, moreover, lay the blame of their calamities and fallen fortunes at the door of their priesthood, by whom they were plunged into these fatal wars.

It requires no long course of reasoning, therefore, to prove that even the civil convulsions which have of late distracted the land, were designed by an all-wise Providence to break down opposing barriers, and prepare the way of the Lord. They have in fact been overruled for good. They have forced open doors which could not be unlocked, and have removed obstacles that might have proved forever invincible to milder means. This much effected, however, it becomes of immense importance that quiet and peace and steady government should succeed. And these we hope to enjoy. Society has been reorganized, and order has been restored; nor do we observe any indications of approaching revolution. Let not the fear of anarchy or revolt or war deter any one from selecting Syria for his field of labor.

The Healthiness of Syria.

A candidate for missionary employment, when looking at a particular place or country, will naturally ask whether he may anticipate the enjoyment of health, should he go thither; upon this subject our brethren make the following remarks:

The climate of Syria is very various; but we do not regard it as, on the whole, unhealthy. The sea-coast is generally hot and, for four months of the year, debilitating to foreigners from northern regions. But the healthiness of cities, even on the coast, differs remarkably. Beirut is oppressively warm in summer, but is not subject to malaria or to fevers resulting from this cause. Tripoli lies low, is well watered, and vegetation is luxuriant; and hence it is subject, in autumn, to those endemic diseases which

such causes everywhere generate. But fevers, even there, are not malignant nor generally fatal. And both these cities have, in close vicinity, the cool, bracing air of that goodly mountain, Lebanon. On these mountain heights the exhausted and the invalid can enjoy one of the best summer climates in the world.

Ladakiyeh and Suweidiyeh are remarkably healthy; and Europeans who have resided in them, pronounce the climate excellent. Both are within reach of mountain air, if a change becomes necessary. Aleppo stands upon an elevated plain, far removed from all cause of malaria, and has for ages been the residence of European consuls and merchants with their families. As to health it has always borne an excellent character. We have not heard either merchants or official gentlemen object to a residence there on this account.

If it be objected that this survey seems not to accord with our experience, we admit it; but at the same time our conviction is, that the disagreement is more in appearance than in reality. The inferences drawn from naked, unexplained and partial health statistics, are very apt to be fallacious. They are so in regard to this country. After a rigid and minute examination of this matter, extending over the whole period since the establishment of our mission, the fact was clearly ascertained, that not more than one half of the deaths and removals from the field can be justly ascribed to any insalubrity of the climate. With this large deduction, the healthiness of Syria, so far as our experience bears on the matter, will rise much above the average of missionary fields.

Opportunity for Preaching—The Press.

Our brethren next advert to some of the kinds of labor which are needed.

Though the particular seat of our mission is Syria, we are in an important sense laboring for the whole Arab race. Take your map and look over the vast regions from the frontiers of India to Mogadore, and from Armenia to the Strait of Bab el Mandeb, and you have the geographical limits of this great family, this wide-spread language, this immense missionary field. The numerical statistics may be given at about forty millions, more or less. Here then is a large and populous province of that kingdom which is yet to be given to the Son of God. It all remains to be subdued.

It is high time that this mighty enterprise should be prosecuted with greatly increased vigor and with vastly augmented means. And this is the amount of our present appeal. Every branch of our operations needs to be enlarged and strengthened. Most of all, as first in importance, do we need more preachers of the Word of Life. We have pointed out, in another part of this letter, where they are immediately wanted; how many are required; and some of the encouragements presented to enter upon this ministry. We plead, earnestly, affectionately plead, that these claims may be seriously, prayerfully considered. We lift up our eyes to the fields, and they are white to the harvest; but the laborers are few, altogether too few. While we pray the Lord of the harvest to send forth laborers, we address the Macedonian prayer to the young men about to leave our seminaries—"Come over and help us." What though we cannot point to large churches and great congregations ready to welcome you. Paul found only a few women by the river's side, when he went into Macedonia in obedience to the heavenly vision. You will meet with as large a congregation as that at Hasbeiya, or Aleppo, or Aintab, or Tripoli, or Ladakiye, if 'assuredly gathering that the Lord hath called you to preach the gospel unto them, you endeavor immediately to come and help us.'

But there is other missionary work to be done besides the formal preaching of the gospel. The press may be extensively and profitably employed.

A very little reflection will convince most minds that the press which is to speak to forty millions of our race, must be an engine of prodigious moral power. The bare announcement of this number of immortal beings is emphatic, impressive. Turn it over in your minds as you will; divide, subtract, add or diminish, as far as your statistics will sanction, and you still have, as the final product, a mighty people; and forty millions may be taken as a very fair approximation of their census. Behold this vast multitude, living in unbroken contiguity; spreading over a large part of Asia and Africa; speaking one language, and that the rich, the varied, the powerful Arabic, one of the most ancient tongues now spoken by any considerable part of our race; preserving from the remotest antiquity its perfect identity, its pristine purity; and destined to continue till time shall be no

more. The mere statement is suggestive of vast ideas and noble aspirations. We give you the naked proposition; work it out at your leisure. It will not fade into impalpable shadow under the most searching scrutiny.

New Translation of the Bible—Conclusion.

This mission has recently appointed one of its reduced number to prepare a correct and acceptable translation of the Holy Scriptures in Arabic. Calculate, if you can, the magnitude and responsibility of such an enterprise. It is a blessed work to give the word of God to a hundred thousand dwellers in the little islands of the Pacific, or to the few thousands of the barbarous tribes that roam over our own wild forests, even though these islanders and these tribes seem hastening to utter extinction. But the Arab translator is interpreting the lively oracles for the forty millions of an undying race, whose successive and ever augmenting generations shall fail only with the final termination of all earthly things. Can we exaggerate on such a theme? Is it easy to over-estimate the importance of that mighty power that shall send the healing leaves of salvation down the Tigris, the Euphrates, the Nile, and the Niger; that shall open living fountains in the plains of Syria, the deserts of Arabia, and the sands of Africa; that shall gild with the light of life the craggy summits of goodly Lebanon and sacred Sinai and giant Atlas? We think not. These and kindred thoughts are not the fitful scintillations of imagination, the baseless dreams of a wild enthusiasm. To give the word of God to forty millions of perishing sinners; to write their commentaries, their concordances, their theology, their sermons, their tracts, their school-books, and their religious journals; in short, to give them a Christian literature, or that germinating commencement of one which can perpetuate its life, and expand it into full grown maturity, are great, gigantic verities, taking fast hold on the salvation of myriads which no man can number, of the present and all future generations. Now this is the enterprise which a sanctified press, guided and worked by men of sanctified hearts, are destined to accomplish. There is no room for doubt. The Bible is to take the place of the Koran throughout all this wide domain. The Crescent must fade and fall before the Cross. The gorgeous drapery that

deludes and corrupts, while it fascinates, must be stripped from oriental fiction and fable by the searching, solemn, saving truths of revelation; and these must be sent forth on their regenerating mission mainly through the agency of the press.

In the department of education, also, the mission say that every thing is to be done. No species of missionary labor, indeed, can come amiss. The conclusion of their appeal is as follows:

We look to our own diminished number and inadequate means, and we urge you to strengthen the things that remain, lest they die. We turn to the inviting fields open on every side, and we invite you to enter and reap. We behold the millions around us in ignorance, in superstition, and in sin, hurrying with awful rapidity into an unblest eternity, and we lift up our cry for help. Who will come to the rescue? Who will prophecy upon these slain that they may live? We know not; we hear no voice responsive, saying, "Here am I; send me." Therefore our hopes turn back to Thee, great Captain of our salvation. Wilt not thou, Lord of the harvest, raise up and send forth laborers? In this very land thou didst once live and labor. Over these hills thou didst walk and wast wearied. Here thou didst suffer and bleed and die. From yonder tomb thou didst rise; and from yonder mount ascend a Prince and a Savior, to give repentance and remission of sins. Remember thy prayer for the forgiveness of thine enemies and murderers; and let the heavy curse of infidelity, apostasy and spiritual death be rolled away from this land. Thou art the Lord of this harvest; let it no longer fall and perish for lack of reapers. Do thou call, and then shall laborers come, men after thine own heart, workmen that need not be ashamed. Our voice is too feeble; but thine reaches all hearts, confirms the doubting, strengthens the feeble, warms the cold, wakes the sleeping, and quickens even the dead. Give thou the word, and great shall be the company of those that publish it.

This communication is signed by Messrs Smith, Whiting, Thomson, Van Dyck, De Forest and Hurter.

Constantinople.

LETTERS FROM MR. DWIGHT.

THE following letters, besides containing information of general interest to the friends of
VOL. XLIII. 17

missions, will bring down the history of the Armenian reformation at Constantinople to the latest dates. And surely no one will rise from the perusal of these communications without a deep and hallowed feeling of gratitude to God, for his loving kindness to our brethren and to the little flock which he has gathered, as we trust, into the true fold through their instrumentality.

New Place of Worship—Persecution.

The first of these letters is dated February 8. It will be understood, of course, that notwithstanding the arrangement announced below, the service which has been hitherto held in Pera, is still maintained. The new service in the city of Constantinople is held at half past ten in the morning, while the other is at half past one in the afternoon.

Our Armenian brethren have lately opened a place of worship in the city of Constantinople, which promises to be a very useful measure. Many families there are not able to come often to our chapel in Pera, on account of the distance, who will now be accommodated; and, besides, we may hope that many who have now no particular desire to hear the gospel, may be disposed, when it is brought near to their own doors, to listen to it. The house taken for this purpose is large; and it is conveniently situated, in every respect except one, which is, that it is very near the patriarchate. This was considered an objection; but the difficulty of finding a suitable place elsewhere in the city, and the ease with which this could be obtained, (it being the property of one of the members of the Evangelical Church,) led the brethren to decide to take it. They have had preaching there two Sabbaths, and (the pastor being absent) Baron Simon, whom we have recently licensed to preach, occupied the pulpit. The number present on the last Sabbath was nearly sixty.

The owner of this house, however, was last week seized and put in prison by the Turkish police; and although not a word has been said indicating that this arrest has any reference to the opening of his house for Protestant worship, it seems to me that a connection can easily be traced between the two things. The wife of this man is still a faithful member of the Armenian Church; and as soon as it was known to be used for such a purpose, he sent a priest to the woman to endeavor to persuade her to leave her husband altogether. This priest talked

in such a manner to the woman against her husband, that the latter felt it to be his duty to go to the house of the priest, and warn him not to come into his premises again to disturb the peace of his family, and to inform him that if he did thus come, he would be delivered up to the police as a disturber of the peace. Two days after this, our brother was arrested by order of the Patriarch. The charge is that he went to the house of the priest and beat him; and there are said to be several other priests who were eye witnesses of this, and are ready to take oath to the fact! He now lies in prison with another person who happened to be with him, when he called upon the priest. They are soon to be tried; and we shall see what will come out of this new attempt of the Patriarch to afflict the people of God. The charge is perfectly false, and the Patriarch knows it; but he is ready to resort to any means to accomplish his purposes; and he has shown most abundantly that he has no fear of God before his eyes.

Mr. Dwight expresses the hope, in the conclusion of his letter, that there is much prayer in America for the infant churches in Turkey. "The Holy Spirit," he says, "is greatly needed here. We see the clearest evidence of the fact that he is operating upon some minds; but we desire to see an abundant outpouring of the Spirit; and for this we beg that all our Christian friends at home will pray."

Devices of the Patriarch.

Under date of March 6, Mr. Dwight wrote another letter, in which he continued the history of the Patriarch's efforts to arrest the progress of the reformation among his nation.

In my letter of February 8, I mentioned the opening of a new place of worship in the city, and the imprisonment of the owner of the house, with another brother, on charge of beating a priest. These men were subsequently tried before the police court of the city. A long list of written charges was preferred against them by the Patriarch, over his own official seal; and four priests and nine laymen appeared as accusers and witnesses on his part. The whole object aimed at in court was to procure such a decision against the brethren, as should prevent the holding of Protestant worship in that house. The Patriarch first claimed the house as belonging to the Armenian Church, on the ground that the brother

of Stepan, the present owner, was the former holder of the house, when he was Patriarch; and that it belonged to his monastery and not to him; and that the papers were then taken out in Stepan's name for convenience, and not because the house was his. The Judge heard Stepan's statement of the case, examined the papers, and decided that the Patriarch's claim was not valid in law.

The Patriarch then asserted that the neighbors, being all Armenians, did not wish Stepan to reside in their quarter; and, furthermore, that the whole Armenian community wished him to remove. To this Stepan replied that if they could prove that he was a bad man, unfit to live among civilized people, very well; but if, as they acknowledged, his moral character was good, their not wishing him to reside there was no reason why he should leave. If they did not wish him, and urged this as a ground for driving him out, he also might say that he did not wish them, and, therefore, they must remove. The Judge was compelled to decide this point in his favor.

The Patriarch next urged that either Stepan, or some other person, stood in the window of his house, and railed at the Armenians, as they were passing by to go to the church, which is near. But unfortunately for the Patriarch, the house stands in the midst of a garden, and is not even visible from the street; so that this charge fell to the ground.

At last the Turkish judge said to Stepan, "Let the objections of the Armenians all go for nothing; but we (the Turks) do not wish you to hold meetings there. The government gives you no such permission." To this Stepan replied, with great solemnity, "I beg that you will not give yourselves the trouble to try to prevent us from meeting; for I declare that not only I, but all the Protestant Armenians also, are ready to shed our blood for this thing. Consult together, if you please, as to the best method of getting rid of us; whether you will banish us from our homes, or drown us in the sea, or cut off our heads; but it is useless to try to prevent us from meeting. The holy gospel commands us to meet; and it is a matter of duty and of conscience with us, and not of choice. We cannot cease to meet." The Judge said nothing more on the subject; but merely directed his clerks to record that the Protestants say that it is a matter of faith and conscience to meet.

After the enemy had thus been foiled in every attempt to procure a decision

against the meeting, they at last brought forward the charge that Stepan had beaten a priest; and to prove it the four priests present had come as witnesses; but they contradicted themselves in their story; and the Judge very soon decided that this charge also could not be sustained. The matter was then referred to the Minister of Foreign Affairs (who is also Minister of Religion) for decision, and the two prisoners were very soon liberated.

The meetings still go on, and the number of attendants is gradually increasing. It amounts now to about seventy or seventy-five. The preaching in the city is at half past ten o'clock, and that in my house in Pera at half past one, every Sabbath. Thus it has been virtually decided, by the highest Turkish tribunal, that the Protestants shall have the privilege of holding religious meetings in the city of Constantinople!

You will admire the decision and firmness of the brethren in this thing, but still more, I trust, the grace of God that imparts to them such a spirit, and enables them to follow the strait path of the gospel without fear. God's providence is also peculiar in regard to this little flock of faithful disciples, who are living as sheep in the midst of ravenous wolves. He makes the wrath of man to praise him, and the remainder thereof he restrains. And when the powerful and mighty rise up against this helpless church, he prepares mighty instruments against them. I regard the whole thing as most evidently of God; and I feel as though in all the steps we have taken from the beginning, we have been led on by the providence of God; and, in general, we could not have done otherwise than we did, without sinning against the light which God gave us.

Excitement at Nicomedia.

The Herald for May contained an extract from a letter of Mr. Dwight, in which was mentioned the absence of Baron Apisaghom on a tour to Nicomedia and Adabazar. It also stated one or two facts of interest, growing out of his labors in the former place. To that letter Mr. Dwight refers in what follows:

I informed you also in my last of a new movement in Nicomedia, in consequence of the preaching of our brother Apisaghom. I enclose a translation of a letter from Deacon (formerly Priest) Haritoot to a brother in this city, which will interest you, and also show you the

sequel of the matter in regard to Mr. Apisaghom's preaching.

The reader will undoubtedly be anxious to see this epistle; it will be published, therefore, without abridgement. The translation is as follows:

Time does not permit me to describe to you by writing the exceeding great joy of our city. It is true that when the Evangelical Armenian Church was first organized here, there was great joy; but, by the blessing of the Holy Spirit, its members increase from day to day. At first it consisted of only fourteen members; but now it has increased to twenty-two, sixteen of whom are males and six females. The whole church has been in great joy ever since your beloved pastor, Mr. Apisaghom, by the favor of the Lord, came to our city. We have had large meetings every evening, except the present, on which we have been prevented from meeting by the Governor of our place. We have had two services for baptism, one at the house of Deacon Haritoot, where the child of Baron Garabed was baptized by the name of Soorpoohy; and the other at the house of brother Hohannes, the painter, where the child of Baron Gaspar was baptized by the name of Antranig; and on these occasions the number present was seventy and eighty. On the following night we met for the breaking of bread, at Deacon Haritoot's house, where were present twenty-two communicants, and a little less than a hundred persons in all. Of these, seven had never heard the gospel preached before; and not only so, but they were formerly persecutors of the truth; and when they heard the gospel, they were pricked in their hearts, and they confessed their evil deeds. These very men, when the persecution began, armed themselves with clubs, and lay in wait at the episcopate, that whenever any one of the brethren who had been called up, came out without signing the confession of faith, they might fall upon him and beat him. What joy it gives us, to see these very men now come and listen to the preaching of the gospel; and to see in this city, where at first the work began with very few, it now amounts to a hundred! Blessed be the name of the Lord, who adds to his church from day to day!

On the morning of the following Saturday, we attended the funeral of our beloved brother Hadjy Yeghia; and, assisted by the counsel of our reverend brother Apisaghom, every thing was done in such a manner as we did not dare to hope for. But the Lord evidently helped his people, and every thing was done in good order. When we passed out of the door, accompanied by six soldiers furnished by the Governor, we found a large multitude of Armenian women and boys, great and small, waiting with stones in their bosoms and pockets, to make an attack as soon as the coffin should appear; and the soldiers were not able to disperse them. The multitude momentarily increased; and when

the coffin was carried out, they began, with loud voices, to insult and blaspheme, and to mock us with the most shameful language, and to spit upon us. It is impossible to repeat in writing the language they used; but we walked along in order, two by two, without uttering a single word. . . . Even the soldiers feared being stoned. We at length reached the burying ground; and while we were waiting for the grave to be dug, Mr. Apisaghom, after resting a little while, read a chapter from the Scriptures, and preached to the people about an hour. The hearers were astonished, and silence reigned over the whole mixed multitude, and all listened with earnest attention, both Armenians and Turks. After prayer we returned with the soldiers in all peace to the bazars. The Armenians of the city wondered much that we had been able to bury our dead; for they supposed that we could not do it without first getting permission from them.

They subsequently stirred up the Governor (the Armenian and Greek Bishops uniting in the thing) to give orders that henceforth there should be no more meetings at night. He said, "By coming together thus, two hundred men and women, in the night season, you give offence to your fellow countrymen, and will cause them to rise. Every community has a fitting time for performing its worship; but you perform yours in the night." He also said, "Prayers cannot be said after the season of Yatsou," that is, the last regular hour for Mohammedan worship each day, which, at this season of the year, is about seven, or half past seven o'clock. However, on the same evening we had service again for the baptism of a child, which we continued till a quarter past seven. In the mean time the Governor, being informed by the enemy that we were holding another meeting, was going about with soldiers, endeavoring to find the house where we were assembled. Learning from those who were returning home the place where the meeting had been held, he went there and reproved the owner of the house, saying, "Did I not command you not to hold any more meetings?" It seems as though the Lord blinded his eyes that he should not find the place before; for we were thus able to finish our service before he came.

The next morning Baron Garabed called on the Governor, who said, "You are to have no more meetings; and if you do not obey, I will come and seize you all, and put you in prison. I am the ruler of the city, and you have no permission in your hands from the Porte for these meetings." When the Armenians and Greeks heard of this, they became still more exasperated. With a mob, in a most shameful manner, they stoned the house of Yeghia, the deceased brother; and they have since insulted and stoned the brethren with greater boldness in the streets. The Lord grant them his grace! They show plainly whose servants they are.

This is the present state of our city; but all the brethren are entirely without fear, for they know that the church of Christ

prosper and grows by persecution; and we have seen with our own eyes, "that whenever there are no trials, we soon become slothful."

The following paragraph contains some additional information respecting the infant church at Nicomedia. It is from the same letter of Mr. Dwight, dated March 6.

We have advised our brethren in Nicomedia by no means to suspend their meetings, although the Governor should insist upon it. They ought evidently to obey God rather than man. They have not actually suspended their meetings; but they have ceased meeting in their own houses, which only are capable of holding all who wish to come; and they have met in a small room in the bazars, where they formerly held all their services. We are about sending our licentiate (Mr. Simon, brother of Mr. Apisaghom) down there as a candidate; and if he receives a call, we shall probably ordain him as pastor of that church. They are poor, but will be able to do something towards his support; and we must make up the deficiency for the present.

Death of Baron Apisaghom.

The friends of missions cannot fail to be deeply moved by the early death of the young pastor of the Evangelical Armenian church at Constantinople. The first announcement of his illness is contained in Mr. Dwight's letter of March 6. Four days later he wrote again as follows: "To-day a consultation of three physicians has been held over him, and they all agree that he is in a most critical state. He has now a very high brain fever; and unless he finds relief within a day or two, it must terminate fatally." The next communication brought the melancholy tidings of his death. It is expected that Mr. Dwight will hereafter furnish a sketch of his life and character; in the meantime, however, the friends of missions will read the following account of the closing scene (written by Mr. Dwight, March 17) with mingled emotions of joy and grief.

You are in some measure prepared to hear the sorrowful tidings which I am called upon to announce to you by this post. Our beloved brother Apisaghom has been removed from his earthly labors, and is now, I doubt not, one of the bright, happy spirits around the throne. He departed this life on Friday last, March 12, after an illness of only fifteen days.

His physician has no doubt that he received the seeds of his disease in Nicomedia, where he was thrown into

very exciting scenes. When he returned from that place, he appeared languid; and he was soon after exposed to similar excitement here, in consequence of the outrageous conduct of a mob at a funeral in the city. It is not necessary, however, that we should trouble ourselves now to search for second causes. His appointed time had come; his work was done; and, by the grace of God imparted to him, we can say it was well done; and with truth he might have said, as he was leaving the world, "I have fought a good fight; I have finished my course; I have kept the faith."

It is now about six years, I think, since his conversion from a formal to a spiritual Christianity. He has steadily held on his way, and has been used as an instrument, in the hands of God, of averting much evil from the evangelical community, and of bringing many souls into the kingdom of Christ. A little more than eight months ago he was called by the unanimous vote of the Evangelical Armenian Church in this city to become its pastor; and from the time of his ordination to the day of his death he gave himself wholly to his work, and was greatly blessed. He was a man of rare qualifications for this office, humble, modest, serious, devout, wholly absorbed in his work, and possessed of a remarkably well balanced mind. To all other qualifications, he added a very clear view of the gospel plan of salvation; and having thrown himself as a poor lost sinner upon Christ as his only hope, he was able, with great confidence and earnestness, to commend to others that Savior whom he had found so precious to his own soul. He was much beloved by his people, and his loss will be severely felt; though I have the fullest confidence in God that he will more than make it good.

The disease of our brother was of such a nature that for the most part, during his illness, he had not the possession of his mind. It was interesting, however, to see that even in his delirium his ruling passion was predominant, and he was constantly talking of the progress of evangelical religion in this land, and of the opposition of the ecclesiastical rulers; and sometimes he would repeat passages of Scripture, and sing, and pray, and even preach, with a loud voice. His weeping church, however, were deeply afflicted at the prospect of their pastor being taken away, without being permitted to bear a rational testimony to the power of the gospel to sup-

port him at that awful hour; and I have no doubt that much prayer was offered that God would give him an opportunity before his departure of thus magnifying the grace of Christ. And this prayer was heard.

Very providentially I called to see him a few hours before his death, not knowing that he was so near his end, and while I was there, to the surprise and delight of all present, the Lord graciously removed the cloud from his mind, and I had a long and deeply interesting conversation with him, in regard to his situation and his prospects and hopes for eternity. I found him firmly stayed on Christ as his only and all-sufficient Savior, and rejoicing in him with joy unspeakable and full of glory. After he had expressed his sense of the nearness and preciousness of Christ, I asked him if he had any sin. With a slow but full voice he replied, "My heart is full of sin; but Jesus Christ is my righteousness, my sanctification, and my complete redemption." I asked him whether he wished to die or to live. He replied, "Which to choose I know not." And after a slight pause he added, "Sometimes I long to depart, that I may be with Christ." I then asked him if he sometimes also wished to live. He replied in the affirmative. I asked him why he wished to live. He said, with great emphasis and solemnity, "For the glory of Christ." I asked him what was his motive in leaving his church as he had done. He replied, "The love of Christ." I inquired whether now that he was on his dying bed, he fully approved that act. He replied, very readily, "O yes." I told him that he had been called to be a minister of Christ, and that he had labored much in his service, to extend his kingdom and bring men to repentance and salvation; and I wished to know whether he felt that on account of his abundant labors and sufferings for Christ's sake he would be worthy, in part, of receiving salvation. With great promptness he replied, "By no means;" and after a slight pause, he quoted in full this passage, stopping to take breath between every word, "For he made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

There were present on this occasion besides his own relatives, his two deacons and several of the brethren and sisters of the church; and their joy was unbounded, when they heard their dying pastor, with restored reason, giving such

clear testimony of the all-sufficiency of Christ to support him in that trying hour. At the end of every answer he gave to my inquiries, they cried out all over the room, "Bless the Lord," "Glory to God," "Glory to God," being perfectly unable to restrain their feelings, and the sense of gratitude they felt that God had granted him such an opportunity, and given him grace to bear such a testimony. The scene was one of surpassing interest. I have been present at many death-bed scenes of the people of God; but I can truly say that I never witnessed any thing so deeply affecting. I afterwards engaged in prayer; and our departing brother uttered a loud *Amen* at the end of every sentence; and his reason then left him again, never more to return! One of the brethren went to his bed-side after the prayer, and, with an almost bursting heart and agonizing voice, cried out, "Brother Apisaghom! Who shall preach to us? Who shall exhort us, when you are dead?" The beloved pastor was too far gone to reply; and all the brethren and sisters of the church present gave vent to their feelings in a flood of tears. I wish you could have been there; nay, I wish that all our beloved Christian friends in America could have been there, to learn a new lesson on the importance of those labors in which the church is now engaged for the conversion of the world, and be stirred up to fresh activity and self-denial in a work which produces such precious fruits for eternity.

I feel myself that this is a new call to me to be more entirely consecrated to the work to which God has called me, and to do whatever my hand finds to do with all my might. Our brother Apisaghom's particular relations to me were such, that I feel that this providence has come very near to my heart. By the special request of the church, I have been acting as his counsellor and assistant in the pastoral duties ever since his ordination; and once a week, regularly, we two have met for prayer and consultation. These meetings have been peculiarly interesting to me, as has all my intercourse with him; and my heart sinks within me whenever I think that he is gone, and I shall see his face no more! God will provide a man, however, to take his place; and I trust that his early removal, besides being infinite gain to him, as I doubt not it is, will also prove a rich blessing to the church over which he was placed. God knows how to sanctify afflictions to his people; and I

do believe this sore trial will be sanctified for the good of his cause in this place.

Our departed brother has left a widow and one child; the latter is a little boy, less than a year old. The widow is a member of the church, and is a person every way fitted to be a pastor's wife. She is one of the most intelligent, pious, and lovely women I have known in this country; and, in fact, in native intellectual power and in piety she has few superiors any where.

Erzerroom.

LETTER FROM DOCT. SMITH, JANUARY
29, 1847.

The late Riot.

THE November Herald contained an account of an aggravated assault on the residence of Doct. Smith; and the February Herald described the steps which had been taken to secure redress. The present letter continues the history of this unpleasant affair, and shows what had been actually done in the way of redress.

In my letter of October last, I gave you an account of Mr. Brown's visit to this city, and a statement of the results as far as they had then transpired. Soon after he left, and immediately upon the arrival of the troops ordered for the purpose, a hundred or more persons were apprehended, say thirty Armenians for the disturbance at my house, and seventy Turks for that at the Persian Ambassador's. Those of the Armenians who paid their portion of my loss, were at once released; but most of them were set free without paying any thing, their portion being assumed by the bankers, and afterwards assessed upon the Armenian community, contrary to express promises made to Mr. Brown. Only three remained in prison, and they were worthless men, selected by the Armenian rulers themselves as deserving of severe punishment. These men were freed upon the petition of our associates at Constantinople; and thus the offenders have escaped without punishment. I say "without punishment"; for to tax a community for the offence of individuals, is not to punish the offenders; neither is taking from men of property a slight sum for property stolen (perhaps a less sum than the value of the stolen property which they were fortunate enough to secure) punishment; and certainly the confining

of culprits a few days, or even weeks, to await the decision of their judge is not such. But perhaps the Armenian community, as a whole, have felt more sensibly the course actually pursued, than they would that assented to by Mr. Brown; and, therefore, we should not have had so much cause to complain that the money was thus collected by a tax, had not our native brethren been made to pay three or four times more than their equitable assessments.

Forty of the Turks apprehended were found guilty, and are still in prison awaiting their sentence, which is to come from the capital; but should they be treated as the Armenians were, all foreigners in Erzeroom will have reason to fear for their future safety. But as the Porte has already paid thirty thousand dollars,—perhaps a full thousand times more than the loss sustained,—we hope that justice is to be farther regarded in the punishment of the rioters; and if to mitigate the feelings of the Mussulmans in this place, as is suggested, some of the Armenians are again to be seized, (for they were not declared pardoned, although set free,) and made to share the same fate as the Turks, then the peace of the city will be secured as far as we could hope from the government under which we live.

Doct. Smith stated, in his letter of October 10, that a young man, regarded as hopefully pious, had gone from Erzeroom to join the seminary at Bebek. In the present communication he says that this individual was entrapped and sent back to Erzeroom by the Patriarch; and that after his return he had apparently become an opposer of the truth. Seven persons still remain excommunicated.

The number of calls of all kinds which I had during the first half of the year, was three thousand two hundred and eighty-eight, according to a record carefully kept from day to day. During the last half of the year my record has been less punctually attended to; but I gather from it that I have received not much more than a third of the number of visits that I did before July; and during November and December I had less than one hundred and fifty calls each month. One prominent reason for the reduction of the number of my patients, is the demand (which I have enforced) that all Mussulmans, before being seen professionally, shall present me with a certificate of their poverty from their imam. A more prominent reason is to

be found in the check given to my popularity among the Armenian villages of this plain and the plain of Pasin by the mob. During April, May and June I had hundreds of calls from such Armenians; but for days and weeks after the riot I had not perhaps a single call from this class. If at any time it should seem advisable to increase my intercourse with Mussulmans, it would be secured at once by ceasing to require certificates of poverty; and very likely my visitors from the Armenian villages would, at the same time, rapidly increase. I am getting so many acquaintances in the villages, that visiting them at their homes seems also to be desirable; and I have made six or seven visits in four villages during the summer and fall, all upon invitation, and have other invitations for the coming season. But though other Armenians have been kept away from us, not so the excommunicated. They come to our houses with freedom, and we go to theirs; and thus our opportunities of preaching to them have been far greater the last six months than ever before. We need only an outpouring of the Holy Spirit to bless the means used; and for this, while we try to pray ourselves, we feel it a privilege to request your joint intercessions.

Ahmednuggur.

REPORT OF THE AHMEDNUGGUR STATION.

Our brethren who are prosecuting their work at this station, have received many tokens of the divine favor, during the year (1846) embraced in the present report. With the exception of Mrs. Munger, whose decease occurred while she was on her way to India, no individual connected with the station has been cut down by the hand of disease or the providence of God. While Mr. Munger has been allowed to return to his long desired field of labor, two missionaries, (Messrs. Wilder and Fairbank,) with their wives, have entered for the first time upon the missionary work. Messrs. Burgess and Hazen are supposed to have reached Bombay in the month of February, 1847.

The subjoined extracts from the report of the station show that, in common with the friends of missions in this country, our brethren have great reason to be thankful to God for the success which he has granted to them during the past year. The number of believers has considerably increased; and the civil power has recognized the rights of native Christians in a way which can hardly fail to subserve the prosperity of the mission. And we may soon hope to see results of a still more cheering character.

The first item referred to in the report is the condition of the schools. In respect to the free schools, and also the boarding school for girls, nothing has occurred to call for a particular notice. The free schools for boys have been recently placed under the supervision of Mr. Fairbank.

The Seminary—Baptism of Rama.

In the seminary we have had more reason for encouragement the past year than usual. Considerable religious interest was manifested by several boys, from the commencement of the year; and a small company were in the habit of meeting together for prayer, and of daily visiting the house of Ramkrishna, their teacher, for the purpose of religious conversation and social worship. This continued for several months. Most of them, however, were afraid to exhibit their feelings openly.

At length one of the number, named Rama, the most advanced boy in the seminary, and one who had always maintained a high character, declared his determination to confess Christ before men, and asked for baptism. As he appeared to give good evidence of a change of heart, we cheerfully complied with his request; and he was accordingly baptized on the 13th of December. He was a boy of good caste, and belongs to a family of pateels (head-men) in a village near this place. His baptism produced considerable excitement. His brothers, his widowed mother and his sister, came and urged him to return to Hindooism. His poor mother pleaded with him, beseeching him not to destroy himself and his family. He begged her to refrain from weeping, while, at the same time, his own face was bathed in tears. He told her that he did not wish to be lost; that he sought the salvation of his soul; and urged her to come along with him and be a Christian. He was taken before the magistrate by his friends, and, when asked whether he had become a Christian of his own free will, he replied that he had; that he believed Christianity to be true; and had, therefore, embraced it. He was then allowed to go where he pleased, and his friends ceased to give him any further trouble.

The caste of cultivators, to which this boy belonged, forms the great laboring community of this country; and it is the class in which we have especially desired to see some wide and effectual door opened for missionary labors. Many individuals of that caste have, at different times, given good heed to the Word;

but the fear of the consequences of losing caste has hitherto deterred them, in almost every instance, from coming forward and taking up their portion with the people of God. The habit of yielding to brahminical influence is so strong with them generally, that they know not how to break away from it. The brahmins rule them with a rod of iron, as they know that from this caste especially they must derive their means of subsistence. They would have little hope were the cultivators generally to abandon Hindooism, and, of course, they watch them with peculiar vigilance, and endeavor to guard against the first entrance of Christianity among them. The conversion of a young man from a respectable family of this caste is, therefore, a special encouragement to us.

It was to be expected that the baptism, described above, would at first exert an unfavorable influence upon the seminary. The experience of other schools, in similar cases, was renewed in the history of our brethren. The report mentions the effect of the baptism in the following paragraph:

Two or three of the boarding scholars who had been the subject of religious impressions during the year, and in regard to whom we had hoped that we might yet see the fruits of the instruction which they had received in their conversion, were at once removed by their parents. One or two others of the same company were suffered to remain in school, but only after giving their friends satisfactory evidence that they were determined not to embrace Christianity. Two or three brahmin young men, belonging to this place, who had attended the school for some time as day scholars to gain a knowledge of English, were also required by their friends to discontinue their attendance; and although they were very reluctant to give up the privileges which they enjoyed here, they found themselves unable to resist the efforts made to remove them. They came and made known their circumstances to the superintendent, expressing their great regret that they were not allowed to continue their studies in connection with us. They have learned enough of the truths of Christianity to know that it is a religion supported by reasonable evidence, and enough too, perhaps, to make them wise unto salvation.

It may be proper to state in this place that the seminary at Ahmednuggur was established in 1836; and it has been under the care of Mr.

Abbot from the first, with the exception of two years, (1843 and 1844,) when Mr. Burgess took the charge of it. Mr. Abbot has felt a deep interest in Rama, (who has been a member of the institution nearly ten years,) and has, consequently, rejoiced exceedingly in seeing this proof of the usefulness of the seminary.

Baptism of Sudoo—Preaching.

At the same time that Rama was baptized, Sudoo, another boy in the seminary, the son of Christian parents, who was baptized several years ago as an infant, came forward and professed his faith in Christ. He has for more than a year past exhibited great interest in religious things; and he has been the most active in assembling and bringing out the little company of boys, accustomed to come together for instruction and worship. He would often meet with each of these boys alone, and engage in prayer with them. His influence for several months has been very good on those around him; and, as he had nothing to fear from the profession of Christianity, he very naturally went forward in declaring his determination to acknowledge the Savior before men. After a trial of a year, in which he appeared to maintain a good Christian character with great steadiness and consistency, we determined to admit him, though young, to the full privileges of a member of the church. It was an interesting day when these two persons came forward, and, in company with an intelligent mahar from the villages, avowed their determination to serve the Lord. These were the first fruits of our labors in the seminary in the way of conversion; but we hope that they will not be the last.

The statement which follows, may deepen the interest which will be naturally felt in the case of this lad.

We may add here that Sudoo has been supported for two or three years past by a lady in Ohio; who desired that he might be trained up for the work of a native preacher. We hope that he will be prepared by a thorough course of study for this work, and that he will do much good among his countrymen. He has gone out several times with his father, who is one of our native assistants, to assist him in reading to the people in the villages or at pilgrimages, and he loves the work. He expresses a great desire to devote his life to the

promotion of the knowledge of Jesus Christ among his own people.

A few boys who have been partially educated in village schools, were recently admitted to the seminary. The institution is now committed to the care of Mr. Wilder.

The arrangements for preaching at Ahmednuggur have been the same as heretofore. Tours have been made in the surrounding villages; but not with the same frequency as in previous years. This kind of labor has been performed by native assistants, except in the rainy season. The scarcity of food which prevailed extensively in the Deccan during 1846, has apparently diminished the number of applicants for religious instruction.

Wudaley—Important Decisions.

The next topic embraced in the report relates to the operations of the mission at Wudaley. The commencement of this out-station was mentioned in the report for 1845. A chapel was opened there in February, 1846; on which occasion ten adults were admitted to the church, all of whom have appeared to adorn their profession. Five persons belonging to Wudaley and its vicinity, have been baptized at Ahmednuggur more recently, making the whole number of church members connected with the out-station twenty-one. Haripunt, a native catechist, has resided there since March, 1846, with the exception of the rainy season.

During the last hot season, when the scarcity of food was greatest in this region, our converts in the villages who depend entirely on their labor for their support, were in very great want. We felt the necessity of doing what we could to assist them, and raised a small fund from the contributions of our English friends, which was spent in giving them employment. They were set to work digging a well in the neighborhood of the new chapel at Wudaley, and were paid according to their labor. This was a very great relief to them; and the well will be a special accommodation to the native assistant who may occupy the station.

Soon after Haripunt went to reside at Wudaley the people of high caste in the place, instigated probably by the people of the neighboring villages, manifested much opposition; and were determined at one time to force him to leave. They went so far as to refuse him the privilege of getting water from the public wells. He made a complaint to the magistrate of Ahmednuggur, who at once gave orders that Christians should

have the same privilege of obtaining water from the public wells which was universally accorded to Mohammedans. The authorities of the village declared to the magistrate that they would not obey his order, and were fined forty rupees in consequence. After that no farther difficulty was experienced.

It has also been recently decided by the magistrate that native Christians shall be allowed the same right which Mohammedans enjoy, of putting up in the temples and common rest-houses in the villages. Some months ago Hari-punt was forcibly ejected from a temple, where he had put up in a village near Wudaley, while on a tour in company with Mr. Abbot. The case was brought to the notice of the magistrate; and after a great deal of trouble and annoyance, occasioned in part by the false witness brought forward by the villagers, they were at length fined a small sum, and the order above mentioned was given. These decisions of the magistrate we regard as marks of the divine favor towards us in our work; inasmuch as they show to the natives that government will not suffer any one to be deprived of his rights merely because of his becoming a Christian. Had a contrary decision been given, it would have been difficult for our native Christians to travel about in the villages, except at great expense, and oftentimes with very great inconvenience.

Statistics of the Church.

The results which are stated below, indicate very clearly that the blessing of God has attended the labors of our brethren at Ahmednuggur.

At the commencement of the year, there were sixty-seven members in the church connected with the Ahmednuggur station. During the year, twenty-four persons (twenty men and four women) were received into the church at Ahmednuggur and Wudaley. Only one member has died, and three persons have been excommunicated. Two persons were dismissed to other churches in consequence of their removal to the Madras presidency, in connection with a Madras regiment formerly stationed at this place. At the close of the year, therefore, we had eighty-five members of the church at Ahmednuggur and vicinity, not including the members of the church at Seroor.

Of the three persons who were excommunicated, one had been previously sus-

pended from the privileges of the church. Two members who were suspended in 1844 and 1845, were this year restored. One other member has been suspended during the year, leaving only two members now suspended from the church.

Of the twenty-four persons admitted to the church in 1846, as mentioned above, eighteen reside in six different villages, some of which are forty miles from Ahmednuggur, and they support themselves by their own labor. This is a very gratifying fact. The number of baptized children under the watch of the Ahmednuggur station is seventy-one. "Not one of the children of the church," the report says, "has been removed by death during the year; a mark of God's continued favor towards his people which is fitted to arrest the attention of the heathen around."

One of the new converts from the villages, originally of the mahar caste, is quite an intelligent man. He has been accustomed to read the Hindoo shastres to his countrymen; but for two years past he has laid aside his Hindoo books and read the Christian Scriptures to all who have been disposed to listen. We think he may make a very useful Scripture reader and native assistant, and are desirous of training him up for that work.

Of the twenty-four converts received the past year, two were originally of the koonbee or cultivator caste; the remainder were originally mahars. One of the former is a poor diseased man in the poor-house, who ascribes his first religious impressions to the instructions of a Christian in the poor-house, who died the previous year, as mentioned in our last report. The other koonbee convert is the youth Rama, mentioned above in the account of the seminary.

Madura.

LETTER FROM MR. WEBB, NOVEMBER 20, 1846.

First Impressions—Help needed.

MR. WEBB belonged to the reinforcement which sailed for India in the Malabar, November 12, 1845, and arrived at Madras, March 29, 1846. In the following August he removed to Sivagunga; and in the subjoined extract he states the successive changes which his missionary experience had wrought in his opinions respecting the piety of the natives.

From that dark and gloomy year when

so many of the mission died, to the date of my arrival, Sivagunga was vacant; and it had become painfully evident that a missionary was needed on the spot to superintend the various departments of labor. In a few weeks I learned something of the nature of the work; and though it was a very little, it was enough to overturn some of the many false but fondly cherished ideas which I had entertained in relation to the effect of missionary operations. It appeared to me as though all that had been accomplished, was hollow and worthless; that there was no such thing as genuine piety to be found, and, what was more, scarcely the form of it. At first I was almost overwhelmed with astonishment, disappointment and discouragement; for all seemed to be seeking their own, and not the things which are Christ's; and for a considerable time I could take no other view than this.

But I have gradually been gaining clearer and juster views; for such I hope and believe they are. Still, however, the fearful reality cannot be evaded, not only in relation to the people generally, but even in the case of those who have professed to come out from among them, that their moral perceptions are exceedingly obscure, and their hearts and lives, as a consequence, are exceedingly corrupt. One of the very many difficult attainments of a missionary in this country is, to learn how to judge of character. How widely different are the tests which we must apply, from those which are, correctly enough, adopted in Christian countries! If we should stretch these dwarfs to the dimensions of the bed which some good but erring friends at home would have us use for the purpose, we should tear them limb from limb.

The following extract was written at a somewhat later period.

We are looking forward with anxious interest to the arrival of our dear brethren who are now upon the great deep. We need their help; we need it much. There is a great work to be done in this (Madura) district; and the Lord has opened the door, and he now invites us to enter. The villages are all open to us, more than open; for they will not only receive us when we go, but they will come to us. I am sure that there have not been less than fifteen or twenty companies from villages, some of them thirty and even forty miles distant, and where the missionaries have never been,

which have visited this bungalow for tracts and Christian instruction during the short time that I have been here. These are generally men of influence in the places from which they come; and with some of them I have had most interesting conversations. Some, indeed, have manifested great anxiety about the salvation of their souls. During the short time in which I have been here, nine villages have applied for a school teacher and catechist, and have signed the agreement which is always required of those to whom we send such instructors. These agreements they have drawn up and signed without any previous knowledge on my part of their intentions.

ANNUAL REPORT.

Changes in the Mission.

THE annual report of this mission for 1846 is a very interesting document; it is so full of details, however, that an abstract of its contents must suffice. In the midst of many trials our brethren are permitted to see the work of the Lord prospering in their hands. During the past year two members of the mission have been removed by death. The decease of Mrs. Muzzy has already been announced in the Herald. It is due to her memory that the following extract, containing the testimony of the survivors to her worth, should be published: "Being one of the first in the mission, she had seen its planting, its rise, and its progress. In the labor she bore no inconsiderable part; and she was continued in the field till she had begun to witness the results of her toil. Though her sufferings from disease, for about eight years, had been severe, and during the latter part of the time constant, she was distinguished for her patience, her kindness and devotedness. In her removal we have met with a great loss. Only one of the older ladies of the mission is now with us. But the decease of Mrs. Muzzy has brought heaven nearer." After the report had been prepared, intelligence was received of the death of Mr. Lawrence. An extended notice of his death will be found in another place. The cholera has been doing its fearful work on every side of our brethren; but it has received commandment to do them no harm.

The safe arrival of four missionaries, (Messrs. Herrick, Webb, Rendall and M'Millan,) with their wives, after the disheartening inroads of disease and death for several years, is worthy of grateful mention. All these brethren have commenced their labor at the stations assigned them by the mission.

Tirumungalum.

In reporting the operations of the past year the mission take up the different stations in their order. They first speak of Tirumungalum, for five months of the year in charge of Mr. Tracy, but now committed to the care of Mr. Herrick. To the congregations in the Christian villages twenty persons have been added; and two, the first fruits of these congregations, have been admitted to the church; while two others are candidates for the same privilege. In these villages there are four schools, having one hundred and fifty-five pupils.

The whole number of admissions to the church at Tirumungalum, during the year, is seven, and there are six candidates. The monthly concert is regularly attended; and twenty rupees have been contributed to the benevolent society. The congregation on the Sabbath varies from two hundred and seventy-five to three hundred. Besides the four schools mentioned above, there are eight in Tirumungalum and the neighboring villages; one of which, having twenty-five female pupils, is under the care of Mrs. Herrick. The boarding school, in which are forty scholars, is regarded as prosperous.

Pasumalie.

The report next speaks of the seminary at Pasumalie, under the care of Messrs. Tracy and North. The present number of students is fifty-six, there being eleven in the first and second classes, thirteen in the third, and twenty-one in the fourth. Of these, twenty are members of the church, of whom eight (Christian Smith, Charles Coit, Charles W. Rockwell, Irasaniagam, Selvanianam, Piragasam, Israel Williams, Rufus Anderson) have been admitted to Christian fellowship within the past year. The conduct of the church members is said to be exemplary; and it is a very gratifying circumstance that all belonging to the first class, except two, are communicants; and even these two give some evidence of piety. There are six members of the church at Pasumalie who are not pupils in the seminary. The amount given to the benevolent society is thirty-three rupees.

Sivagunga.

Mr. Webb is now at Sivagunga. This station was in charge of Mr. Cherry during the first seven months of 1846; and its interests suffered to some extent for want of a resident missionary. During that period, however, there were forty pupils in the boys' boarding school; eighteen in the girls' day school; and thirty-four adults were admitted to the church, after waiting for baptism from three to five years. Three persons have been since received into Christian fellowship, making the present number of communicants fifty-eight.

The Sabbath congregation averages three hundred. Mr. Webb says, "My free schools are in a more encouraging state, I think, than they were. The girls' school, under the care of Mrs. Webb, is also in an encouraging condition, both in respect to numbers and conduct. The boys in the boarding school are studious and obedient."

Poothocotta.

At Poothocotta there is no resident missionary. Native catechists and readers have been employed; and Mr. Cherry has given it as much of his time as he could spare from other duties. The number of church members is forty; of whom six have been admitted during the year now under review. Six free schools have been sustained, having about thirty scholars each; and during ten months of the year there has been a successful English school.

Tirupooivanum.

Tirupooivanum is occupied by Mr. Taylor. The church at this place has twenty-eight members, one half of whom have been received into its communion within the last year. Ten of the new members reside from twenty to thirty miles from the station. Thirty-five rupees have been collected by the benevolent society.

The average attendance in the boys' boarding school is forty. "All," says Mr. Taylor, "appears to be favorably disposed towards Christianity; none are known to be opposed. They hold prayer meetings daily." Two have been admitted to the church, and another is a candidate for the same privilege. The girl's day school, under the care of Mrs. Taylor, appears to be prosperous; and one of the older pupils gives some evidence of piety. The average number of pupils is thirty. The present number of free schools is ten, connected with which are twenty-six teachers, one of them being a communicant, one a candidate for church fellowship, and the rest heathen. The average number of pupils is five hundred and three.

Mr. Taylor has under his supervision fifteen Christian villages, (containing fifty families in all,) seven of which have been received this year. In these villages there are ten church members, eight of whom have been admitted during the year; and four others are candidates. There are also fifteen schools, in which are sixteen teachers and monitors, and two hundred and twenty pupils. Seven of the teachers are communicants, three are candidates for Christian fellowship, and the rest are learners.

Dindigul.

This station is now in charge of Messrs. Rendall and M'Millan. The church has fifty-two members, nine of whom were admitted to its

privileges last year. Six have been excommunicated; and there are thirteen candidates. The contributions to the benevolent society have been only eleven rupees. "All are willing," Mr. Rendall says, "to receive, but not to give."

The number of Christian villages connected with the station is twenty-nine, (two of which were added to the list in 1846,) in which are one hundred and eighty-nine families. Twenty-six church members reside in these villages; and in them there are also nineteen schools, containing three hundred and forty-two pupils, and taught by twenty-four teachers and monitors, of whom twenty are communicants.

There are nine other schools, taught by eighteen teachers and monitors, and having one hundred and ninety-eight scholars. Six of the teachers are Roman Catholics, nine are heathen, and three are candidates for church fellowship. The boys' boarding school has thirty-seven pupils, two of whom are church members, while none are known to be opposers of Christianity.

Madura Fort.

Mr. Cherry is laboring at this station. Nothing marked or important has occurred during the year. The violent opposition which the teachers of the free schools made to the changes introduced in 1844, has entirely subsided. They have now learned that even in Madura they can throw off the marks of heathenism, and take their families to the church on the Sabbath. The Sunday congregation amounts to four hundred and fifty or five hundred. "This small number is owing entirely to the want of a place of worship; which, it is hoped, may be erected during the current year." There are twenty free schools connected with this station, in which are six hundred and sixty-four pupils. Madura Fort and Madura East stations have but one church; this will be noticed hereafter. The following extract from the report is published without abridgment:

An agent, styled a missionary, of the society at Madras for the promotion of heathenism, stayed in Madura two months during the first part of the year. Besides putting in circulation the tracts of his society, he preached in the great temple twice every Sabbath, and large audiences were sometimes assembled to hear him. His sermons, as he called them, were not in direct defence of idolatry, but contained deistical objections to the Bible, gathered mostly from Thomas Paine; while he dealt largely in ridicule of Christianity, its tenets and its adherents, especially the missionaries. At this time also a report was originated, which was circulated for more than a month, that the missionaries at the sem-

inary had recently caught and sacrificed thirteen men for the purpose of finding buried treasure! Four more victims, it was said, were needed and then the object would be accomplished. Our wonder was not so much at the invention of the story, as at the rapidity of its spread, and the credulity of the people, both in the city and the country. Far and near, it seemed to be the subject of general conversation; till the Collector, alarmed at the prevalence of the report, made public proclamation that any one found guilty of uttering such things against the missionaries, without proving the truth of the charge, should be called to an account and punished. The agent used his influence against our free schools, and obtained subscriptions from the wealthy men of the city for the establishment of an English school, in opposition to ours. He succeeded in the establishment of but two free schools; but most of the scholars in our English school, being the sons or relations of the subscribers to the heathen society, in the time of excitement left. But some of them have come back; and the others assure us that if we will provide a good teacher for our school, they will return.

Madura East.

This station has been in charge of Mr. Muzzy, assisted by Asbury, a native preacher. To the Madura church fifteen persons have been added during the year; while six have removed to the other churches, two have died, and one has been suspended, making the present number of communicants twenty-eight. There are also ten candidates. The contributions to the benevolent society have amounted to sixty-seven rupees.

The girls' boarding school has seventy-two pupils, fourteen more than there were last year, twenty having joined it from a similar school in Dindigul. There are two teachers, one in Tamil, and one in English; both are church members. "The progress of the pupils in study has been as good as usual, and their behavior such as to give much encouragement. At times considerable seriousness has been manifested; and some give evidence of being indeed the children of God. Nine of them have been admitted to the church, and six are candidates."

The present number of free schools is ten, taught by twenty-six teachers and monitors, (two of whom are church members, two candidates, two Romanists, and nine are heathen,) and having an average attendance of four hundred pupils. The attendance upon the services of the Sabbath varies from four to five hundred.

The number of Christian villages connected

with this station is fourteen, (five of which have been received during the year;) and in these there are one hundred and ten families; also eleven schools, having two hundred and five scholars. Three other villages have applied for instruction in the gospel. "The advancement of the people in Christian knowledge has, in many cases, been slow; but in some it has been very encouraging. The care of these villages is one of the most pleasant of the missionary's labors."

General Remarks.

The report concludes with several remarks of a general character.

1. *The results of the year should lead all interested in the mission to thank God and take courage.* At the close of last year there were, in all the churches, one hundred and twenty members, twenty-four of whom were admitted in 1845. The number added in 1846 was ninety-seven! The public worship of God has also been established in twenty new congregations. "The door of access to the people is open; Christian education is limited only by our ability to furnish it; and public sentiment is becoming more and more favorable to us. We trust that brighter days are not far distant."

2. *The means which the mission have for carrying forward its work should not be overestimated.* Although the aid furnished by the late reinforcement is very timely and important; it should not be forgotten that a new language is to be mastered, a knowledge of the Hindoo character is to be gained, and the confidence of the natives is to be secured, all of which will make the lapse of years necessary, before the new brethren can be fully prepared for their work. In the mean time death may thin their ranks. The number of experienced missionaries on the ground is lamentably small.

3. *Additional reinforcements will soon be required.* Providence is constantly widening the field of labor; and it is, consequently, almost impossible for the mission to avoid an enlargement of its plans and operations. Vacancies will be made by sickness and death, which must be filled.

4. *A physician is urgently needed.* Upon this point our brethren have written with burdened and bleeding hearts; for they had just seen one of the members of the mission (Mrs. Muzzy) torn away from a post of great usefulness for want of suitable medical aid. It is not strange, therefore, that they ask with an earnestness, that should make their voice heard throughout our land: "In all the churches that contribute to the American Board, are there none who are willing to serve the Lord in this way?" Will not pastors, at the monthly concert and on other occasions, repeat this inquiry, till a response shall come from some quarter, "Here am I, send me."

5. *Above all, the blessing of God is needed to crown the efforts of the mission with success.* This is needed to quicken the conscience, and break the deep slumbers of the natives, and urge upon them the realities of eternity. This is needed for the missionaries themselves, to make them wise in counsel and action, and fill their hearts with the love of Christ and of the perishing around them. "We are not free," they say, "from the temptations and trials common to men; and we dwell in the midst of a people of unclean lips. We would say to all who remember us, therefore, pray for us, that God, even our God, may bless us."

OBITUARY NOTICE OF MR. LAWRENCE.

THE death of Mr. Lawrence has already been announced in the abstract of the annual report of his mission. Some additional information, especially in regard to his last hours, will naturally be desired by those who were personally acquainted with him in this country, or who have known him as a missionary in India for more than eleven years.

Mr. Lawrence had received permission to return to the United States, and was on his way to Madras for the purpose of embarking by the first opportunity, when he was seized with the dysentery at Trichinopoly. Having taken medical advice, and supposing that he was able to pursue his journey, he proceeded to Tanjore; but before he arrived there he found himself much worse. An apothecary at Tanjore did what he could for the relief of Mr. Lawrence, and urged him to go to the sea-shore. The disease continued to make fearful progress, however; and when he reached Tranquebar, his life was despaired of. His sufferings were very great; but he was set free from them on the morning of December 20, expressing his confidence in that Savior whom he had so long preached in Southern India.

Mr. Lawrence was born in Geneseo, New York, on the 12th of July, 1807. He graduated at Union college in 1829, and at Andover in 1834. He sailed from Boston for India, May 16, 1835, and arrived at Madura, October 18, 1835. He continued a member of the Madura mission till his death, and was for some time the oldest missionary in that body. His widow and three children are on their passage to this country.

A brief extract from a letter of Mr. Winslow, giving an account of the sickness and death of Mr. Lawrence, will furnish a few additional particulars. The Rev. Mr. Cordes, referred to in the first paragraph, is a resident German missionary; from whom, as from others, many proofs of Christian sympathy were received.

His disease was so violent that he

could not say much; and it was with difficulty that even Mr. Cordes sustained the trial of witnessing his agony. But in all his sufferings his mind was in peace. Mr. Cordes, in writing to me, says, "I entirely coincide with you in opinion of the Christian character of him whose mortal remains rest now among those of our first evangelical missionaries in India. He was not only resigned and truly patient; his comfort was evidently the precious salvation, and what he looked for more, a perfect communion with his Lord. Among several of his expressions to that effect, was also, and with a sigh of longing, "When shall I drink of thy urn."

It was gratifying to our departed brother to think that his body would rest by the side of the early and devoted missionaries of Tranquebar. His remains were deposited in the mission burying ground, though the Chaplain (it now being an English settlement) kindly offered the English cemetery. It is a little remarkable that his farewell letter and gift to his people on leaving them, which was printed by us in Tamil before his decease, consists principally of a sermon *on the death of a good man*. I doubt not that the sentiments, adopted from the Rev. William Jay, (whose sermon it was from which our dear brother made the translation,) were in a good measure verified in his own experience during the last conflict; and I trust that his dying message will be blessed to those "among whom he had gone preaching the gospel of the kingdom." He has left a good name behind him, not only among the natives, but among Europeans. I have received several messages from those who knew him, expressing sympathy and deep regret at his removal. General and Mrs. Sewall, on hearing of his death, called on purpose to learn some particulars, and showed much concern. Doct. Gill, for some years a surgeon at Madura, and well acquainted with the missionaries, who are under many obligations to him, wrote to me to know when Mrs. Lawrence would arrive at Madras. On her arrival Mrs. Gill sent a sympathizing letter, they being at the Mount, some ten miles distant, and also supplied the means of getting some substantial comforts for the passage home. Mr. Finnie, our countryman at Coimbatore, who is the government superintendent of the cotton plantation, has also expressed to me his affectionate regard for Mr. Lawrence, who, I doubt not, has been useful to them in spiritual things.

Madras.

LETTER FROM THE MISSION, JANUARY 12, 1847.

A new Field of Labor—Missionaries needed.

IN the present letter, after a passing allusion to the violence of the opposition which has been excited of late against all missionary operations, and which has been mentioned in previous numbers of the Herald, our brethren briefly speak of their educational arrangements. The schools at Chintadrapettah are represented as being in a very prosperous state. An English school for boys and a girls' day school have been commenced at Royapooram during the past year. The female boarding school, which is "on an anti-caste foundation," has increased from six to twelve pupils. The action of the mission on the subject of caste has led to the exclusion of some of the church members; others, however, have been admitted to the privileges which these have forfeited.

But the principal object of this communication is to request a speedy reinforcement of the mission. After referring to the need of more laborers at Madras, on which our brethren briefly dwell, they present with more earnestness the claims of Arnee and the surrounding villages. Mr. Scudder recently paid a visit to this region, and he felt that the Lord had opened to the mission "a great and promising field" there, which they were under peculiar obligations to cultivate.

Arnee is the chief town of a district of country called a *jaghier*. In the jaghier there are about two hundred villages. These two hundred villages were given, years ago, by the Tanjore King to a Mahratta brahmin. This brahmin collects the revenues of his villages, and pays a stipulated portion to the English government. He also, at one time, held the police in his own hands; but the government have taken that power from him, and thus broken his influence, mortified his pride, and deprived him of the opportunity that he once had to oppress the people.

In Arnee itself there are from eight to ten thousand inhabitants. In the two hundred villages of the jaghier there are about a hundred thousand. There are several villages closely clustering around Arnee, so that a circumference whose radii should be three miles long, drawn around Arnee as a centre, would include about thirty thousand souls. It is clear that this position of villages is a most

happy one, and that these thirty thousand souls, within three miles distance of a central point, make Arnee a remarkably favorable place for a country station.

But let us extend our circle a little. A circumference, whose radii should be ten miles, drawn around Arnee, would include about one hundred thousand people. It is needless to commend such a position. It testifies for itself. You can easily see how large a population lies within a morning's ride of a missionary stationed at Arnee.

But take a still wider range. Twenty miles from Arnee, in different directions, are the very large towns of Arcot and Vellore. At forty miles distance is Tiruvannamali, one of the five holy places of India. Think of the multitudes that sit in these regions of darkness! A missionary at Arnee, then, can choose as large a number of villages for stated labor as he wishes; beyond which are spread out, far and wide, towns and villages, both great and small, where he may often itinerate. One of our catechists says there are places in that region, where even the name of Christ is unknown. Our hearts burn within us when we think of the greatness and the promise of this field. There is not an ordained missionary in all that region of country, except one missionary at Wallagabad, about twenty-four miles distant from Arnee. Arnee is eighty miles from Madras. It is easily reached by bandies, or by the stage that has recently commenced running from Madras to Arcot, which is twenty miles from Arnee. There is to be a railway, moreover, between Madras and Arcot, which will render access to Arnee very easy. Missionaries stationed at Arnee, therefore, can come down as often as is necessary to Madras; they can share in the responsibilities of the mission; and can even give assistance in regard to the press. These considerations clearly demonstrate the importance of immediately occupying Arnee as a station of our mission.

Other facts of interest are stated in the following extract.

You are aware that there is a great difference between the people in Madras and the people in the country. Familiarity with foreigners has engendered vicious tempers unknown in the villages. One of our number has recently been engaged in exploring Arnee and some of the surrounding villages, and preaching

and distributing books among the people. There is scarcely any thing like opposition in Arnee. And this is not owing to lack of intelligence; for among the thirty thousand inhabitants, mentioned as embraced within the smaller circle drawn around Arnee, it is said that but few of the men are unable to read. Neither are they ignorant of Christian books. There are two Baptist Christians in Arnee. One, a native, has labored there eleven years. The other, an East Indian, has been there two years. Both are devoted men, and have preached much and distributed many tracts and books. They are not connected with any society, but depend on Christian benevolence for their support. One of them has a small English school in Arnee. The people, therefore, are somewhat acquainted with Christianity; yet there is but little of the hatred and ferocity, manifested in Madras. The society organized to oppose Christianity, which vomits forth its blasphemies through the land, and spreads abroad its agents to exasperate the people, sent its emissaries to Arnee, but they could not get a footing there.

The Prudential Committee approve the plan which is set forth in the foregoing communication; and they have resolved to reinforce the mission as soon as practicable. The occupancy of such a post as Arnee ought not to be delayed; and it is hoped that other fields of equal promise will soon be found in that part of Southern India.

Ceylon.

LETTER FROM MR. HOISINGTON, FEBRUARY 8, 1847.

Batticotta Seminary—Baptisms.

MR. HOISINGTON still continues, with impaired health, in charge of the seminary at Batticotta. The last term closed on the 19th of January. The information conveyed in the following extracts will be interesting to many in this country.

Though the term has not been marked by any unusual events, I regard it as one of healthful prosperity. The older classes advanced with zeal and commendable proficiency in their studies; while most of the new class passed through their trial term with success. Three of that class were dismissed for improper conduct; but the places of two of the discharged pupils have been filled

by other lads, who, with several more had previously pressed their claims for admission. That class, the second in the normal department, now numbers forty.

Two of the members of the select class have been dismissed; one, P. H. Morris, in view of his being employed to fill a vacancy in the English school at Oodooville, and the other, J. A. Nash, for impropriety of conduct in seeking government service. The latter has gone to Colombo. Four of the remaining seven in that class assist in the instruction of the normal department, and the other three in the English school at the station; while they all continue to pursue their theological studies.

The following are the names of the members of the new class:—Joseph Abbott, John Adams, Jacob Abraham, John C. Backus, Edward Beecher, George Beecher, Isaac Brayton, Alexander J. Burr, Frederick Edwards Cannon, Albert T. Chester, John Chambers, P. G. Cook, Charles Crooker, Christian Davis, H. N. Day, A. D. Eddy, William S. Hamilton, Timothy M. Hopkins, Walter Hubbell, John W. Hyde, Harry Johnson, Talbut Jones, Charles H. Kellogg, Edward N. Kirk, Samuel W. Lee, William Lyman, Nathaniel Lyon, Joseph Moses, Daniel Niles, John Niles, Julius S. Patengill, George D. Purviance, David Seabury, Buel W. Smith, J. Stocking, John Storer, Simon Tissera, Charles Wadsworth, Samuel H. Walley, Jr., John L. Woart. Of these one is from the continent, one from Colombo, and the rest are from the different parts of this province. Seven are children of church members, two of them, being the sons of Mr. Niles, the native preacher at Oodocville.

Mr. Hoisington says that the native teachers have done themselves credit; and it is gratifying to learn that they still give the missionaries reason to confide in them as assistant laborers.

The last Sabbath of the term was one of much interest to us. I then had the privilege of baptizing four adults, on receiving them into the church, and five children. Of the four admitted to the communion of the church, three are members of the seminary. These are C. Cathiravelu, John Chickering, and William Worrell. The first, who was baptized by the name of Cathiravelu Wyman, is a native of Oodoopitty. His father is a leading man in the community, and is, in some sense, the patron of

this important out-station. The other two students admitted to the privileges of the church have high heathen connections; and all are to my mind cases of marked interest.

The other person received on that occasion was, for several years, the teacher of Tamil in the seminary. Through all his former labors with us, he was a consistent heathen, and was often designated as "the devout heathen." He now seems as decided and devout in the Christian way. Though he had received much instruction in the doctrines of Christ, and through the course of many years, yet he steadily pursued his mystic studies, and took one step after another in the prescribed course of Hindoo religious life. A few months ago he was doubtless cherishing the sentiment that in his next birth he should be near the gods. After his dismissal from our service, he had several classes of disciples, whom he led on in the same alluring, delusive path. While thus engaged he was brought very low by sickness, "nigh unto death," indeed, as he supposed. It was then, as he says, that "God spake to his heart, reminded him of the Christian instruction which he had received, and made him feel his sins and his lost condition." As soon as he was able to walk so far, he came to me and declared his purpose to be a Christian. Since that time he has given increasing evidence of having been "born of the Spirit." The day previous to his reception to the church, I asked him if he intended to be baptized by his heathen name. He answered, "Oh no! I must have a new name. I wish to have all new." He chose the name of Nathaniel, in view of John 1:47. At the close of the services connected with his reception to the fellowship of the church, he brought forward for baptism three of his four children (by a second wife), who were baptized by the names of Daniel, Mary and Susan. The other is an infant, to whom he intends to give the name of Warren.

Amop.

LETTER FROM MR. POHLMAN.

A missionary Tour—Civil War.

THIS communication,—written at different times in January, 1847,—embraces several very cheering items of intelligence, only a part of which can be published entire. From the whole letter

it is apparent that Amoy and its vicinity present rare facilities for missionary labor in behalf of China.

Mr. Pohlman first describes a four days' tour among the villages "on the opposite side of Amoy island." He was accompanied by Mr. Brown of the Presbyterian mission; and both were provided, not only with tracts and portions of Scripture, but with the necessary conveniences for an absence of several days.

We took the mission-boat, which is a Chinese sail-boat, owned by us in common, and fitted up with a cabin and other conveniences for health and missionary excursions. In this we proceeded to the north point of the island, where we landed and went among the villages in the district of Ko-nai. The first day we visited all the villages in that district, eight in number, and passed the night quietly in our boat, which was anchored near the shore. The second day we also visited eight villages, and slept in the boat's cabin at Chheng-theh, a village containing about three thousand inhabitants. The third day we preached at seven villages and in the evening returned to the boat for rest. The fourth day was Saturday, and the population so thick and so anxious to hear us, that we regretted to leave; but Sabbath duties made our return necessary. We went through nine villages, and then set sail for Amoy which we reached at sunset, having passed over a sea-coast region of nine miles, and visited thirty-two villages.

The curse of war, unfortunately, is felt in every quarter of the globe. Still the picture which Mr. Pohlman gives us in the subjoined extract, suggests a more unfavorable idea of the social state of the Chinese than many have been accustomed to entertain.

In several of the villages which we visited the second day, we found none but old men, women and children. All the young men who were able to bear arms, had gone out to battle; and ever and anon the report of guns and the shouts of the victors apprised us that the work of death and destruction was going forward. A civil war had just broken out, and the whole region was in a high state of excitement. Two of the most powerful surnames on the island combined against all the other surnames scattered abroad in every place. This caused villages in close proximity to be arrayed against each other; and a man's nearest neighbors became his bitterest foes.

This outbreak has occurred at a most unfavorable period. It is the time of the latter harvest, when all able bodied men are required for gathering in the products of the soil. We saw many in the fields, spending all their strength in collecting potatoes and ground nuts, while others were keeping guard, and protecting them from the depredations of their enemies. While talking to a few persons at one village, three slugs fell near me; and presently intelligence was brought that one of the combatants had been mortally wounded. The aged father of the young man ran about in great distress, crying out, with tears, "What is to be done? What is to be done?" The expenses of the war are paid by subscription, and all the money that can possibly be raised, is required for powder and balls, and also for sacrifices to the gods, whose aid and protection are implored by special oblations and unusual rites. In several places we observed the people engaged in religious ceremonies and idolatrous worship; while crowds of old men and boys collected together to enjoy the sport and feast on the offerings. This state of hostility is of long standing, it having originated in an old quarrel about the right to a well.

These village wars are of frequent occurrence in Fuh-kien province, and are suffered to go on without much interference on the part of the proper authorities. It is said that measures have been taken to stop the present conflict, but have proved ineffectual. The truth is, the government of China is the most inefficient in the world. It may be said that no country is more governed, and yet less governed than this same celestial empire.

We frequently found ourselves in the midst of a battle, and made it a point to see and exhort both the hostile parties to desist. They acknowledged the truth of our reasoning and the wickedness of their course, but they said that matters had now become so involved and intricate that the only way of settlement was by brute force. The state of feeling is such that, although the mandarins should succeed in putting a stop to the present combat, the smallest provocation, on either side, would be taken as a call to renewed war and bloodshed. Such is the condition of the country.

State of the People—Treatment of Missionaries.

The people whom Mr. Pohlman saw, are gen-

erally very poor; and, consequently, there is but little education among them. In many of the villages there is no schoolmaster; and none of the children are learning to read. Not a few, however, have been abroad to Singapore, Manilla, and other places, and have thus acquired an indistinct impression respecting foreigners, particularly Romanists, not excepting their religion. In speaking of the Virgin Mary they invariably call her by the name which is applied to the sailor's goddess, held in such universal esteem in the southern provinces of China.

The depravity prevailing in the villages mentioned above is extreme. "Infanticide," says Mr. Pohlman, "is so common that it is quite unusual to find more than a single girl brought up in the best families. Our inquiries only confirm what has been stated before on this subject, namely, that at least one-half of all female infants are put to death." But while the great wickedness of this population is kept in mind, the following statement, in justice to them, should not be overlooked:

I must add a few words concerning our reception by the people. This was in the highest degree flattering. Immediately on our entering a village, they flocked around us in great numbers, heard our message, and received our books. The population was so friendly and intent on listening to our warnings, that we prolonged our stay to double the time we intended when we left home. Several had been to see us at our chapels in the city, and had some knowledge of our object and the doctrines of the cross.

The plan we adopted on arriving at a village, was to seek out a good place for exhorting the people. This was sometimes an open square, sometimes an idol temple, and oftener still the ancestral hall. After our object was fully made known, we inquired for the old men, the school-masters, and other persons of influence. These we made it a point to visit for special conversation, supplying them with gospels and tracts. The best attention was given to all we said. We did not hear one unkind word, nor see one unkind look. The most unpleasant truths and rebukes were received in the kindest manner. Several times I addressed audiences as solemn and attentive as I ever spoke to in America. At other times the chief source of disturbance arose from the expressions of audible assent, and cries of "good," "right," "reasonable," "true," "correct," from all parts of an immense auditory. Part of the last day's route included some villages which I visited last year. On seeing

and hearing me again, several declared that they would reform; that their idols should be banished; and that, should my visit be repeated another year, great changes would be observed among the people. As a farther instance of friendly feeling and good will, I might mention the anxiety of these poor villagers to show us hospitality. Tea was provided for us; and we were repeatedly urged to take our meals with them, and spend the night in their houses. It was with difficulty that we could break loose from the urgent kindness and respectful invitations of many whom we met with.

A new Chapel needed—Chinese Officers.

Mr. Pohlman next alludes to the very great importance of having a chapel "in a retired and respectable part of the city, where persons belonging to the higher classes will come." No place of worship in Amoy is at present in such a position; and, consequently, there is a serious difficulty in reaching the most influential portion of the community. "I have an excellent site in view," he says, "and I think that two lots of sufficient size (say forty-five by seventy feet) can be obtained at a ground rent of about one hundred dollars. I have given a plan of the building to a master builder, and he has made a rough estimate. He thinks that three thousand dollars will be sufficient." Mr. Pohlman concludes by saying, "Will the Dutch church raise the money; and will the Committee sanction the measure, and authorize the payment of the ground rent?" The Prudential Committee are so strongly convinced of the desirableness of such a chapel, that they have already approved the measure and agreed to pay the ground rent. It only remains to be seen whether the churches with which Mr. Pohlman is more particularly connected, will defray the expense of the building.

The information conveyed in the following extract is interesting, inasmuch as it tends to show what an open door God has placed before the Amoy mission.

On the 21st of December the Viceroy of Che-kiang and Fuh-kien paid his triennial visit to Amoy, and we all attended a great military parade, held under his inspection. Being "common people," we took our place among such; but the Hai-fang (Lord Mayor) espied my umbrella, and came down from the forum to greet us. After standing some time with us, conversing on various topics, he returned to his seat. Soon after the Commandant of Amoy descended, and escorted us to an eminence, in the presence of all the people, where we could

have a better view of the parade, and then ordered his menials to supply us with tea, which was served out to us in mandarin cups. Not long after, as we were walking about among the crowd, not supposing that we were objects of notice or attention, the To-tai, or great civil Judge, who has jurisdiction in three departments of this province, beckoned to us to come and take our seats with him, on a stage erected under a booth for his private convenience. This we did for a time, and not less than a thousand people, of all classes, gathered around the platform to witness the scene of four missionaries sitting and conversing with the highest Mandarin in Amoy. These are incidents showing the esteem in which we are held by the local authorities.

A still higher honor was in reserve for us the following day, when we were all admitted into the presence of the Viceroy himself, on a friendly visit. He received us kindly and spoke favorably of our work. The Amoy mandarins presented us, and we were asked about our respective countries; and the wish was expressed that we might always be, what we now are, "brethren." This is thought to be a great step. Hundreds of people saw us admitted, and the intelligence soon spread through the city. No other foreigners have paid their respects to his Excellency. In the evening his card was sent to each of us, and we presented him with a copy of the New Testament, a Chinese Christian Almanac, and other books. This visit may have an important bearing on our future operations. What an influence such a man might exert in favor of Christianity! He has under his immediate jurisdiction about fourteen millions of people. His residence is Fu-Chau, the capital of Fuh-kien province; but when he goes abroad on his triennial tour he represents the "Dragon throne." On such occasions his word is law, his acts almost sovereign, and his power in the provinces he governs but little short of the Emperor's.

The native monthly concerts and the communion seasons for November and December, Mr. Pohlman says, were solemn and profitable. At both of the concerts papers were read by natives, which they had themselves prepared, and which were well adapted to give interest to such an occasion. Three native communicants sat down to the Lord's Supper; and fifteen or twenty spectators were present.

In the conclusion of his letter Mr. Pohlman says, "The weather has been cool and bracing,

and most of the time clear and calm, so that we can leave our quarters and go abroad. We have all enjoyed excellent health, and find the winter thus far highly invigorating. My opinion is that Amoy will yet stand high for healthiness."

Recent Intelligence.

SANDWICH ISLANDS.—The General Letter of this mission has at length been received. This document shows that the whole number of persons admitted to the churches from the beginning is 33,198; of whom 5,485 have died; while about the same number are under censure; making the present number of communicants in regular standing nearly 23,000. The number reported as admitted to the church during the year which preceded the annual meeting, was 1,789.

Letters have also been received from Messrs. Alexander and Hunt, who have charge of the seminary at Lahainaluna. They state that God has graciously smiled upon that institution. Mr. Alexander says, under date of November 12, "Many of our pupils have manifested deep concern for their souls' salvation; and several give pleasing evidence that they have found the pearl of great price. Among the latter are some of the most promising young men in the nation." He also writes, "Our theological class has eight members, three of whom I hope will be licensed to preach next spring."

From a letter of Mr. Lowell Smith, dated Honolulu, November 23, the following extract is taken:

The last two or three years have been a time to try men's souls in Honolulu. Still a goodly number of the professed followers of Christ have stood firm, and evinced an attachment to his cause which the political revolutions have not been able to undermine. As soldiers of the cross they have not deserted their posts, but have attended regularly to the duties of the sanctuary, the weekly prayer meetings, church meetings, and the monthly concert, and have been ready unto every good work. But this cannot be said of all. Some have been unstable as the wind, and have gone after the Beast and False Prophet. Some have returned to a species of idolatry; others have become atheistical, and have forsaken even the form of godliness.

Sin and death have made large inroads into this Second Church of Honolulu, within the last two years. The epidemic influenza prevailed throughout the Island in the spring and summer of 1845. During that year one hundred and thirteen members of this church were removed by death; and forty have died the present year. Fifty-six were excommunicated in 1845, and thirty have been cut off from the privileges of the church since the commencement of 1846. In the mean time about one hundred persons have been received to Christian fellowship on profession of their faith, and some thirty-five or forty on certificate. The whole number of communicants in regular standing at the present time is a little less than twelve hundred.

During the year 1845, this church contributed

two hundred dollars for the support of the preached gospel, and fourteen dollars to aid in repairing the meeting house at Waialua. They have also rehatched their own house of worship, a job considered worth one hundred and fifty dollars.

A letter has been received from Mr. Baldwin, dated Lahaina, December 15, which furnishes the following extract:

In July we commenced the rebuilding of our house of worship. At first we merely intended to tear down the leaning, tottering steeple, (which was erected after, and independent of, the main building,) shingle the roof, put on a cupola for the bell, &c., all at an expense of two thousand dollars, in addition to much labor to be performed by the people. We began the work, tore off the thatch, and four men mounted the steeple to throw down the stone work. We now, for the first time, saw what mischief the heavy stone steeple had done to the whole building, drawing after it the gable-end and all the frame of the roof. Still we went on. The four men kept at work, till all at once the steeple and heavy gable-end started with them. A chain, through the building, strained and ready to break before, brought all up and saved their lives. I told the natives not to go up again. But after I had left, they consulted together, and concluded, in their simplicity, that my plan of cutting the chain and letting all go would ruin some of the timbers which were greatly needed for rebuilding; and that, if they went up and prayed on the top of the steeple, the Lord would take care of them. They did so, and took all down safely!

We were also obliged to take down one-third of the walls of the church to the foundation. But the people have not been slothful or dilatory. They went to the mountains for wood and into the ocean for limestone. With no chiefs among them, as in the days when good old Hoapili built this church, their cheerfulness, activity, zeal and steady perseverance have far exceeded my highest hopes. They have contributed money too with great delight. I have already paid the head carpenter two thousand dollars, and the mason (a native) one hundred dollars. The natives did all the stone work, and it is well done. Our whole bills to the carpenter will amount to nearly four thousand dollars. We have sent to New Haven for a clock, which I hope will be a great benefit to the whole of our timeless village.

CHINA.—In a recent letter, dated January 9, Mr. Johnson gives an account of his visit to Fuchau, where he arrived January 2. He is very much pleased with the place, and he has already made preparations for commencing a mission. Additional particulars will be given in the next number of the Herald.

BORNEO.—Under date of January 5, Mr. Steele writes as follows: "We had our new year's celebration yesterday, the services having been postponed in consequence of my detention at Pontianak, whence I have just returned. I was very weary in body, from a long period of sleeplessness; but the scene was so pleasing that I forgot all fatigue, and never preached with more ease or animation. The law was read with a very few comments upon its spirituality and condemnatory character; but the attention

of the people was chiefly called, and completely held, to the presentation of Christ and him crucified. Then all were made welcome to a cheap but abundant repast; and it did one's heart good to see these children of famine eat one half and carry home the other. All, I think, were gratified; but their language has no phrase for 'Thank you.' The next four months will be a season of great privation to many of them."

MADRAS.—The first public examination of the mission schools at Chintadrapettah occurred on the 11th of January. The number of pupils present was four hundred and seventy-two, of whom seventy-three are in the English school. A. I. Cherry, Esquire, Treasurer to the government, presided; and, at the close of the exercises, commended the pupils and the schools very highly. Other friends of the mission who were present, appeared to be much gratified.

Under date of January 13, Mr. Winslow writes as follows: "At our last communion, December 17, three persons were admitted to the church; of whom two,—a husband and wife, parents of two girls in the boarding school,—were previously nominal Christians; and the other is a young woman whose parents were Roman Catholics. We were under the painful necessity, however, of finally excluding from the church (until they repent) seven members who began to go astray from the time they were required to give evidence of their real renunciation of caste. They have at times returned and promised well; but the test has seemed to reveal the rottenness of their hearts; and for unchristian acts we have been obliged to excommunicate them."

AHMEDNUGGUR.—Messrs. Burgess and Hazen, with their wives, arrived at Bombay, February 27, after a long but not unpleasant passage of one hundred and fifty-four days. They were intending to proceed to Ahmednuggur as soon as practicable.

NESTORIANS.—Letters from Mr. Stocking, January 18, and from Mr. Perkins, February 17, contain the gratifying intelligence that the Holy Spirit has recently manifested his saving power in the female seminary. It was hoped that eight or ten had passed from death unto life at the date of the most recent communication. Some of the native assistants reported "a good deal of religious interest as existing in Tergawer."

CONSTANTINOPLE.—The Evangelical Armenian Church have chosen Simon Hachadoorian to be their pastor. He is a brother of Baron Apisghom, the late pastor, and has been educated in the seminary at Bebek. He received licensure a few months ago. The ordination was to take place on the 1st of April.

SYRIA.—Under date of March 10, Mr. Hurter writes that John Wortabet, eldest son of the late Gregory Wortabet, was admitted to the mission church on the previous Sabbath.

CHOCTAWS.—From a letter of Mr. Potter, dated at Mount Pleasant, March 3, it appears that the congregation at that place was larger last winter than in any previous winter since he has been there; and at no time have the impenitent members of it seemed to be more thoughtful. Four persons indulge a hope that they have been born again; and two of them recently joined a Baptist church. On the 1st of February a missionary society was organized, and on the 1st of March a second meeting was held. At the two meetings more than one hundred dollars were subscribed, mostly in property, however. One half of this sum is to be given to the Mount Pleasant station, towards supporting the gospel and the school in the immediate neighborhood; and the other half is to be expended in other neighborhoods.

OJIBWAS.—A letter has been received from Mr. Ayer, (who is still at Red Lake,) dated January 2, which shows that the favor of God continues to rest upon that station. The condition of the church, although it has been necessary to suspend two of its members, is represented as quite encouraging. Four persons have recently declared themselves on the Lord's side. "Our school," Mr. Ayer says, "has never been so flourishing."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 20th of April Doct. Samuel F. Green, of Worcester, Massachusetts, sailed from Boston for Madras in the ship Jacob Perkins, Captain Winsor. It is expected that Doct. Green will proceed from Madras to Ceylon and join the mission on that island.

On the 29th of April Rev. Silas M'Kinney, of Binghamton, New York, and Mrs. M'Kinney, of Cortlandville, New York, sailed from Boston for Cape Town in the barque William H. Shailer. Captain Holmes. From Cape Town they will take passage for Natal, and join the South Africa mission. Mr. M'Kinney pursued his academical studies at Amherst and Union Colleges; and he graduated at Auburn Theological Seminary in June, 1846.

ANNIVERSARY AT PHILADELPHIA.

The anniversary of the American Board in the city of Philadelphia was held in the First Presby-

terian Church, Wednesday evening, May 5. The meeting was opened with prayer by Rev. John Chambers. After a statement of the operations of the Board had been made by Rev. D. Malin, General Agent, a sermon was delivered by Rev. Mr. Thompson, of New York city, the subject of which was, "Skepticism in the church the great hindrance to the progress of the missionary enterprise." The attendance was unusually large, and the exercises were deeply interesting.

DONATIONS,

RECEIVED IN APRIL.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. a mem. of the Collegiate Dutch ch. 50;	
R. D. ch. in 9th-st. s. s. for two chil. in Ceylon, 25; do. in Flushing, for Madras miss. 20; E. Crary, 50;)	569 96
<i>Board of Foreign Missions in German Ref.</i>	
Ch. Rev. E. Heiner, Baltimore, Tr.	300 00
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
Cotuit Port, m. c.	5 50
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Dalton, Cong. ch. and so.	53 00
Housatonicville, do.	28 00—81 00
<i>Boston, Ms. S. A. Danforth, Agent,</i>	
(Of wh. fr. so. for prop. the gospel among the Indians and others in N. America, for sch. at Dwight, 250;)	1,706 00
<i>Buffalo & Vic. N. Y. J. Crocker, Agent.</i>	
Buffalo, G. W. C. 1; H. H. B. 2;	3 00
<i>Caledonia Co. Ft. Conf. of Chs. E. Jewett, Tr.</i>	
St. Johnsbury, 2d cong. ch. and so.	96 66
<i>Cheshire Co. N. H. Aux. So. W. Lamson, Tr.</i>	
Walpole, Ch. and so. 22.50; m. c. 20.25;	42 75
<i>Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Bradford, 1st ch. and so. gent. and la. 205.69; m. c. 122; chil. juv. miss. so. for Miss Hall's sch. Choc. miss. 9.79; s. s. class for do. 1.75; Mrs. C. and chil. for Ojibwas, 1; a friend, for do. 50c.	340 73
Ipswich, Mr. Kimball's so.	45 00
Linebrook, m. c. 19; la. 5.12;	24 12
<i>Newbury, Belleville, La. (of wh. to cons. Rev. TIMOTHY F. CLARY of New Ipswich, N. H. an H. M. 100;</i>	141 50—551 35
<i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Beverly, Dane-st. ch. and so. gent.	
75; la. 27; m. c. 35.40;	137 40
Danvers North, Gent.	64 50
<i>Essex, 1st cong. ch.</i>	63 82
Gloucester, W. par.	15 00
Manchester, Ortho. cong. ch. and so. 101.73; m. c. 51.53;	153 26
Salem, Tab. ch. 332.86; m. c. 15; S. ch. m. c. 13.06; Crombie-st. do. 7.77; Howard-street, do. 8.77; a friend, 10;	387 46—890 44
<i>Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
New Fairfield, E. Knapp,	12 00
<i>Franklin Co. Ms. Aux. So. L. Merriam, Tr.</i>	
Sunderland, Cong. ch. and so. 75.52; s. s. 11.60;	87 12
<i>Geneva & Vic. N. Y. C. A. Cook, Agent.</i>	
Albion, Pres. ch. m. c.	10 00
Candor, A. Hart,	50 00
East Palmyra,	14 00
Fulton, Pres. ch. to cons. Mrs. MARIA C. M. SALMON an H. M.	100 00
Geneva, R. S.	5 00
Hannibal, Pres. ch.	8 78
Havana, do.	25 00
Oswego, 1st do. Rev. Mr. Condit and fam. for Gilbert Mollison, Ceylon,	

24; G. Mollison, for <i>Wm. Henry Wheeler</i> , do. 20; s. s. for <i>John B. Park and Delia S. Wright</i> , do. 43; coll. 66,91; m. c. 73,55; 2d pres. ch. 54,44; D. Lake, for <i>Ann Dubois Lake</i> , Ceylon, 20; 301 90	
Romulus, 1st pres. ch. 40 00	
Seneca Falls, Pres. ch. 76 54	
Waterloo, do. 40 00	
671 22	
Ded. unc. money, 2 00—669 22	
<i>Grafton Co. N. H. Aux. So.</i>	
Wentworth, I. S. Davis, 20 00	
<i>Greene Co. N. Y. Aux. So. J. Doane, Tr.</i>	
Durham, D. Baldwin, 10 00	
<i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Chesterfield, A. bal. 16 19	
Cumington, Village ch. m. c. 43 00	
Granby, m. c. 102 40	
Hatfield, m. c. 55 00	
Northampton, 1st par. Gen. benev. so. 279,10; m. c. 66,13; la. 36,53; s. s. 10; Edwards ch. m. c. 6,92; 397 78	
Plainfield, Cong. ch. and so. 6,35; m. c. 14,45; 21 30	
Southampton, La. which and prev. dona. cons. Rev. JAMES C. SEARLE an H. M. 3 42	
South Hadley, 1st par. m. c. 78 45—717 54	
<i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>	
Milford, Cong. ch. 31 00	
<i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>	
Granby, Salmon Brook so. m. c. 2 55	
Plainville, Coll. 85 00	
West Avon, do. 47 98	
Windsor, Rainbow so. coll. 14 03—149 56	
<i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>	
Bedford, Gent. 82,74; la. 23; 105 74	
Bennington, Cong. ch. and so. 17 00	
Hancock, Gent. 30,93; la. 35,43; m. c. 50; 106 36	
Lyndeboro', Cong. ch. and so. wh. cons. Rev. ENASTUS B. CLAGGETT an H. M. 55 62	
New Ipswich, Cong. so. m. c. 12 00—296 72	
<i>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</i>	
Bath, Winter-st. s. s. for <i>John O. Fiske</i> , Ceylon, 20; hea. sch. so. 12; Rev. J. W. Ellingwood, to cons. JOSEPH LIBBEY an H. M. 100; 129 00	
<i>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</i>	
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<i>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</i>	
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<i>Michigan, Aux. So. E. Bingham, Tr.</i>	
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<i>Middlesex North & Vic. Ms. Char. so. J. S. Adams, Tr.</i>	
Fitchburg, R. Daniels, 5; P. Daniels, 5; 10 00	
<i>Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.</i>	
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Natick, 1st par. 38,49; m. c. 40,34; 78 83—97 79	
<i>Middlesex Asso. Ct. S. Silliman, Tr.</i>	
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Rochester, S. Hamilton, 20 00	
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New Haven, N. ch. and so. (of wh. fr. A. H. Maltby, for <i>Sarah L. Maltby</i> , Ceylon, 20; 600,34; s. s. for <i>Samuel W. S. Dutton</i> , Ceylon, 31; union m. c. 26,91; 3d ch. do. 8,91; Church-st. ch. do. 6,12; 673 28	
<i>New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.</i>	
(Of wh. fr. a friend, to cons. FRANCIS MARKOK and ORSAMUS BUSHNELL, H. M. 200; Union theolog. sem. so. of inq. 4; juv. miss. so. in Brooklyn, for <i>William J. Armstrong</i> , Ceylon, 20; 779 51	
<i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>	
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<i>Oneida Co. N. Y. Aux. So. J. Dana, Tr.</i>	
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New Hartford, Pres. ch. to cons. Mrs. MARY L. PAYSON an H. M. 100 00	
Rome, 1st and 2d pres. chs. 137 00	
Utica, 1st pres. ch. (of wh. to cons. Rev. WILLIAM H. SPENCER an H. M. 50; 151 90	
Whitesboro', La. miss. sew. so. 22 41	
605 43	
Ded. disc. 2 46—602 97	
<i>Orleans Co. Vt. Aux. So. T. Jameson, Tr.</i>	
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Greensboro', do. 19,05; m. c. 3,13; 22 18—33 18	
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
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E. Bridgewater, Union ch. 15 90—70 73	
<i>Pilgrim Asso. Ms. J. Robbins, Tr.</i>	
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N. Marshfield, Evan cong. ch. and so. 9,52; Rev. D. D. Tappan, 10; 19 52—45 11	
<i>Plattsburgh & Vic. N. Y. Aux. So. L. Myers, Tr.</i>	
Champlain, Pres. ch. 84,61; Mrs. Hubbell and sons, for <i>F. E. Cannon</i> , Ceylon, 20; 104 61	
Chazy, m. c. 2,35; J. C. Hubbell, 10; 12 35	
Keeseville, Cong. ch. to cons. JAMES P. REYNOLDS an H. M. 100 66	
Malone, Pres. ch. and so. 70 00	
Plattsburgh, do. 117 65	
405 27	
Ded. unc. money, 2 95—403 32	
<i>Rhode Island, Aux. So.</i>	
Woonsocket, Cong. so. m. c. 55 00	
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Hampton, J. Hobbs, for Protestant chs. in Turkey, 10 00	
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Rye, Coll. 8 00—24 00	
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Castleton, Coll. 292 00	
East Poultney, Cong. ch. and so. 59 59	
Middletown, m. c. 16 00—386 40	
<i>South Western For. Miss. So. Rev. W. Potter, Agent.</i>	
(Of wh. fr. Mobile Gov't st. juv. miss. so. of s. s. 75,50; 103 86	
<i>Stafford Co. N. H. Conf. of Chs. E. J. Lane, Tr.</i>	
Durham, Cong. ch. and so. 55 75	
<i>Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.</i>	
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Lempster, m. c. 28 65—52 22	
<i>Syracuse & Vic. N. Y. J. Hall, Agent.</i>	
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Lenox, Cong. ch. wh. and previous dona. cons. Rev. ALFRED A. GREENLY an H. M. 45 48—85 98	
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Norton, Wheaton sem. 10 00	
<i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Rockville, Juv. miss. so. for Madras miss. 25 00	
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	
Washington Co. N. Y. Aux. So. M. Freeman, Tr. 519 07	
Cambridge, J. Richardson, 10 00	
Mitchell, Pres. ch. 289,40; s. s. for sch. in Orooniah, 10,60; wh. cons. Mrs. AMY H. KELLOGG, Mrs. LUCY F. MYERS, and DENNIS JONES, H. M. 300 00—310 00	

<i>Watertown & Vic. N. Y. Aux. So. A. Ely, Tr.</i>	
Watertown, 2d ch. m. c.	20 00
<i>Windham Co. Ft. Aux. So. A. E. Dwinell, Tr.</i>	
Putney, J. Grout,	10 00
Westminster East, Cong. so. (of wh. for <i>John Nicholas</i> , Ceylon, 21 ;)	35 30
Westminster West, Friends of morals and missions, 38; fem. char. so. 18;	46 00—91 30
<i>Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.</i>	
A friend,	20 00
<i>York Co. Me. Conf. of Chs. Rev. G. W. Crossey, Tr.</i>	
Sanford, Cong. ch. 15; la. for <i>John Storer</i> , Ceylon, 20;	35 00
<i>Total from the above sources,</i>	\$11,411 81

VARIOUS COLLECTIONS AND DONATIONS.

Children, by Mr. Talmage,	6 25
<i>Albany, N. Y. 4th pres. ch. 50; J. W. 3;</i>	53 00
<i>Allentown, Pa. 1st pres. ch. m. c.</i>	7 00
<i>Andover, O. Miss. so.</i>	9 00
<i>Astoria, N. Y. Pres. ch. m. c.</i>	46 62
<i>Attica, N. Y. Rev. C. Kidder and wife,</i>	10 00
<i>Babylon, N. Y. Pres. ch. m. c.</i>	10 00
<i>Bedford, N. Y. H.</i>	2 00
<i>Beloit, W. T. Cong. ch. m. c.</i>	35 00
<i>Bethlehem, N. J. 1st pres. ch. an indiv.</i>	1 12
<i>Boxford, Ma. 1st par.</i>	50 00
<i>Cambridge, Ms. A friend, 20; do. 3;</i>	23 00
<i>Carlisle Place, W. C. Mr. and Mrs. R. Bell,</i>	10 00
<i>Charlotte C. H. Va. Mrs. S. Hodge, for Mah-ratta schs.</i>	20 00
<i>Chelsea, Ms. Winnisimmet ch. and so. m. c.</i>	28 71
<i>Chestertown, N. Y. E. B. Smith,</i>	3 00
<i>Chicago, Ill. 2d pres. ch. m. c.</i>	100 00
<i>Clyde, N. Y. L. S. Ketchum, for James F. Cogswell, Ceylon,</i>	10 00
<i>Dennysville, Me. s. s.</i>	20 00
<i>Elk Grove, Ill. Cong. ch. m. c.</i>	10 00
<i>Ellsworth, Me. do. do.</i>	45 00
<i>Erie, Pa. Sew. so. for schs. in Madras,</i>	18 00
<i>Franklinville, N. Y. Pres. ch.</i>	13 64
<i>Fryeburg, Me. JOSEPH COLBY, wh. cons. him an H. M.</i>	100 00
<i>Galena, Ill. 1st pres. ch. juv. miss. so. for Madras miss.</i>	26 16
<i>Gilbertsville, N. Y. Pres. ch. 30; J. T. Gilbert and wife, 20; wh. cons. Rev. THOMAS T. BRADFORD an H. M.</i>	50 00
<i>Green Bay, W. T. Pres. ch. m. c.</i>	29 00
<i>Greenville, Tsa. Rev. Dr. Coffin,</i>	5 00
<i>Greenville, Ill.</i>	4 00
<i>Hannibal, N. Y. A. Watson,</i>	10 00
<i>Hanover, N. J. 1st pres. ch.</i>	35 00
<i>Hoosick Falls, N. Y. Pres. ch.</i>	60 17
<i>Hudson, N. Y. 1st pres. ch. J. Ford,</i>	10 00
<i>Johnson, Vt. Cong. ch. and so.</i>	10 00
<i>Lawrence, Ms. Lawrence-st. s. s.</i>	3 00
<i>Lewistown, Del. Pres. ch.</i>	50
<i>Lovell, Ms. Cong. ch. and so.</i>	17 10
<i>Lumberland, N. Y. do.</i>	2 66
<i>Madison, W. T. 1st cong. ch. m. c.</i>	5 00
<i>Malden, N. Y. Pres. cong.</i>	2 80
<i>Medford, Ms. 2d cong. ch. and so.</i>	257 50
<i>Montross, Pa. Pres. ch. m. c.</i>	7 00
<i>Morristown, N. J. 1st pres. ch.</i>	42 35
<i>Newark, N. J. 1st pres. ch. Mrs. J. B. 10; 3d do. 30.68; indiv. for a bell for ch. in Madras, 28;</i>	68 68
<i>New Rochelle, N. Y. Scudder miss. so. for Rev. H. M. Scudder, Madras,</i>	25 00
<i>Newton, Ms. E. par. m. c.</i>	13 00
<i>Niles, Mich. Pres. ch. m. c.</i>	32 00
<i>Norristown, Pa. 1st pres. ch.</i>	85 00
<i>Northern Liberties, Pa. Central pres. ch. B. D. Stewart,</i>	40 00
<i>Old Town, N. Y. Children,</i>	2 00
<i>Orange, N. J. 2d pres. ch.</i>	40 00
<i>Otsego, N. Y. Pres. ch. and cong.</i>	15 00
<i>Patchogue, N. Y. Cong. ch.</i>	10 00
<i>Perry Centre, N. Y. J. Lathrop,</i>	10 00
<i>Philadelphia, Pa. 1st pres. ch. M. BALDWIN, wh. cons. him an H. M. 100; G. F. Dale, wh. and prev. dona. cons. THOMAS P. SPARHAWK an H. M. 50; W. Wurts, 20; Clinton-st. ch. m. c. 67; la. 50; Mrs. F. 10; 5th pres. ch. H. W. Safford and wife, 20; S. B. Safford for Albert Hopkins Safford, Ceylon, 20; E. S. 10; s. s. for ed. hea. youth, 150; A. Henry, 100;</i>	597 00
<i>Prince Edward co. Va. Mrs. A. Whitaker,</i>	3 00
<i>Reading, Ms. S. par. cong. ch. and so. 66.85;</i>	
<i>CALEB WAKEFIELD, wh. cons. him an H. M. 100;</i>	166 85
<i>Sag Harbor, N. Y. Pres. ch. 50; s. s. for Wickham sch. Ceylon, 31.76;</i>	81 76
<i>Savannah, Ga. la. African so. 52.50; for W. Freeman, Gaboon miss. 20;</i>	72 50
<i>Scienceville, N. Y. Pres. ch. m. c.</i>	2 70
<i>Shirleysburg, Pa. J. Browster,</i>	60 00
<i>Snow Hill, Md. Pres. ch.</i>	5 25
<i>St. Georges, Del. for Letitia H. Howe, Madras,</i>	20 00
<i>St. Petersburg, Russia, Mrs. M. T. Gelli-brand,</i>	50 00
<i>Sweden, Ms. Cong. ch.</i>	15 00
<i>Troy, N. Y. 1st pres. ch. 100; 4th do. m. c. for Mr. Hume, Bombay, 11;</i>	111 00
<i>Troy, N. J. s. s. a class,</i>	91
<i>Valatie, N. Y. Pres. ch. m. c.</i>	5 00
<i>Walton, N. Y. 1st cong. ch.</i>	13 00
<i>Warren, O. D. M. Ide,</i>	2 00
<i>West Chester, Pa. Pres. ch. m. c. 20.95; s. s. so. for a child in Ceylon, 20; J. C. 10;</i>	50 25
	\$14,217 39

LEGACIES.

<i>Durham, Ct. David Baldwin, by DAVID FINCH and Mrs. BETSY FINCH, Ex'rs, wh. cons. them H. M.</i>	300 00
<i>Fitzwilliam, N. H. Mrs. Betsy Sweetser, by D. Whittemore, Ex'r,</i>	93 61
<i>Milbury, Ms. Elijah Waters, by J. E. Waters and H. Pierce, Ex'rs,</i>	1,000 00
<i>Sutton, Ms. Mrs. Martha A. True, by S. J. Woodbury,</i>	52 00
<i>Weymouth, Ms. Miss Mary S. Richards, by L. Humphrey, Ex'r,</i>	391 78
<i>Worcester, Ms. Samuel Harrington, by E. G. Harrington, Ex'r,</i>	209 00
<i>Ypsilanti, Mich. Mrs. Abigail Millington, by E. Bingham,</i>	100 00
	\$2,137 39

Amount of donations and legacies acknowledged in the preceding lists, \$16,354 78. Total from August 1st to April 30th, \$145,130 93.

DONATIONS IN CLOTHING, &c.

<i>Albany, N. Y. A box for Mr. Pohlman, Amoy.</i>	
<i>Binghamton, N. Y. Outfit fr. la. for Mr. M'Kinney, S. Africa,</i>	112 00
<i>Boston, Ms. Surgical instruments, fr. a friend, for Ceylon,</i>	16 00
<i>Homer, N. Y. Outfit fr. la. for Mrs. M'Kinney, S. Africa,</i>	16 00
<i>Lewiston Falls, Ms. A box, fr. African juv. miss. so. for Rev. L. Grout, S. Africa.</i>	
<i>Lovell, Ms. A box, for Mr. Wheeler, La Pointe.</i>	
<i>Marcellus, N. Y. A barrel, fr. Rev. J. Tompkins, for Mr. Cope, Ceylon.</i>	
<i>Parksville, N. Y. A bundle, fr. friends, for Mr. Walker, Gaboon.</i>	
<i>Philadelphia, Pa. A box, for Mrs. Forbes, Hawaii.</i>	
<i>Somersville, N. J. Clothing &c., fr. fem. miss. so. fr. 2d R. D. ch. for Mr. Talmage, Amoy,</i>	86 61
<i>Sugar Grove, Pa. A bundle, for Alleghany miss.</i>	
<i>Tiverton Four Corners, R. I. A bundle.</i>	
<i>Unknown, A box, for Mr. Perkins, Oroumiah.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

